

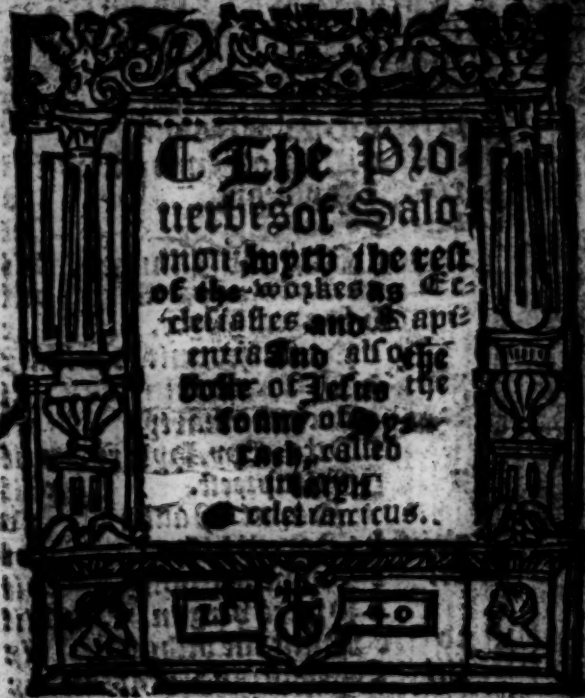
VERBESOL

The Pro
uerbes of Salo
mon with the rest
of the wisdom &c
delicates and are
increased also the
book of Job the
psalms and other
which are called
the book of
the prophet
Isaiah.

This book was given
George the first

C 188 a 6

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The Pro
uerbes of Salo
mon worth the rest
of the wisdoms Ec
clesiastes and Eap
entia And also the
Book of Iesus the
Sonne of Dauid
called
Ecclesiasticus.

St. George

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*This book was given to
George Austin*

The Kalender.

	KL	January hath xxxi.	
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x	f fides virgin	vi
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xviii	A Delagie virgin	viii
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xv	d Richarius bishop	xi
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lii	b Romane bishop	xxiii
	c Magloze bishop	xxiiii
xl	d Crispin & Crispia.	xxv
xix	e Evariste bishop	xxvi
	f Vigil.	xxvii
viii	g Simo & Jude ap.	xxviii
	A Narciscus bishop	xxix
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v	c Quirint. Vigil.	xxxi
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	Days the mone.	xxix.
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xxi	e Comunde archbysh.	xvi
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xxiv	A Elisabeth	xix
xxv	B Comunde hyng	xx
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The Kalender,

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viii	c	S teph. protomart.	xxvi
	d	I ohn euangel.	xxvii
xvi	e	C hildermas daye.	xxviii
v	f		xxix
	g		xxx
	h	S inest. bishop	xxxi

There folowe certayne
godly prayers.

A prayer bothe for mo:-
ning and euehyng,

O Lorde, which art on-
ly good, true, graci-
ous, and mercifull,
which didst commaund
thē that loue thy name to cast
feare & care fro them & cast it
on y, promising most merciful-
ly thy selfe to be their ptec-
tour fro their enemies, their
refuge in danger, their gouer-
nou

A prayre

nour in þ daye, thet lyght in
darkenes & thet watchmā on
the night also, neuer to slepe,
but to warthe cōtinually for
þ p̄seruynge of thy saythfull:
I beseeche the of thy boūtiful
goodnes (O lord) to p̄serue
me this day from stumblinge
or offence, that I may walke
in the lyght of thy woord, be
yng pure from the workes of
darkenesse: and for thy louig
mercy, to receyue me into thy
protection this nyght, that I
may rest in quietnes bothe of
body & soule, but so that both
slepyng and waking, my heart
maye be styred to prayse the
continually. Graunt o Lord,
that I beyng thus p̄serued
all my lyfe tyme (in the daye

A generall

by grace, and in the night thou
rowe thy mercy) maye at the
last be inducte into the euer=
lastyng rest whiche thou hast
promised by thy mercy to the
that obey thy woord (o Lord)
to whom be honour, prayse, &
glory, nowe and euer. Amen

A generall confession of
sinnes vnto God dayly
to be sayde of the
christen person

O most merciful lord
God, and mooste ten=
der and deare father,
pouchsafe I heartely beseeche
the, to looke downe wpth thy
fatherly euen of pitie vpon
me mooste vyle and wretched
sinner, whiche Ie here pro=
strate

confession.

state in bett before the fete
of thy boundles mercy. For I
haue sinned against the throne
of thy glory and before the o
father, in so moche that I am
nomore worthy to be called
thy sonne. Nevertheless for=
asmuche as thou art the god
and father of all cōforte, and
agayne desyrest not the death
of the synner, but lyke a true
Samaritane takest thought of
my self wounded soule: make
me I pray the, by in founding
thy precious oyle of comfort
into my woundes, ioyfullye
to runne wth the losse son
vnto the lappe of thyne euer=
lastyng piety. For lo, thou
arte my hope and trust i whō
I onely repose my selfe, ha=
uyn

A general.

wyng in the ful cōfidence and
fayth, and so I say wyth be-
ry faythfull herte, trustynge
in thy mercye. I beleue in the
O God the father, in the O
God the sonne, and in the O
God the holy ghost, three per-
sonnes, and one true and also
very God, belydes whom I
knowledge none other God
in heauen aboue, nor in earth
beneth, and I poore sinner
do accuse my selfe vnto the
deare father, & I haue sore &
greuouſlye offended thy al-
myghty goodnesse and maie-
ſtie in the cōmittynge of myne
exceedyng and manifolde sin-
nes and wretchednes. For I
haue not kepte the lest of thy
moost godly and blessed com-
maund.

confession.

mañdemētes, like as thy righ-
tousnes may requyre and de-
maunde the same of me. I
haue (I saye) not honoured
the lyke my God, nor dreade
the lyke my Lorde, loued the
lyke my father, trusted in the
lyke my creatoure and saul-
our. Thy holye and dyedfull
name, vnto whom all glory &
honour belougeth haue I vs-
sed in vayne. I haue not san-
ctified the holy dayes wpth
worke which be acceptable
vnto the, nor instructyng my
neyghboure in vertue accor-
dyngly. I haue not honoured
my parentes, nor bene obedi-
ent vnto them, thorowe whō
(as by an instrumente) thou
hast wrought my synne
in

A generall

unto this worlde. The byghe powers & rulers, which take their auctoritie of the, I haue not ben wplyngly obediente vnto. I haue not kepte myne herte pure & cleau from man-slaughter: yea hadde not thy grace and mercy desēded me the better, I shuld haue committed the verye dede also.

I lykewyle am not pure fro theft, nor from aduouty, nor from false witness bearing, but haue in my herte & mynd wished & desyred my neighbours goodes and thynges.

I haue folowed the great prince of thys worlde Satan (whych hath bene a lyer, euen from the begynnyng,) in concupiscence of the fleshe,
in

confession.

in pryde of liuing, in lying, in
deceytfulnesse, in lechery, in
hatred, & also enuye, in back-
bytynge, in dyspayre and also
myfbelefe. My fyue wittes
haue I fouly misused & spent
in hearinge, seing, smelling, e
tastynge & also felynge, which
thou hast giue me to vse vnto
thy honour and glorie, and
also to the edification and
profite of my neyghboure.

But in what maner soeuer
that I haue offended and syn-
ned agaynst thy eternall ma-
iestie (for noman knoweth
thoroughlye bys synnes as
thy prophet witnesseth)

Whether it hath ben by daye
or els by nyght, yea euen
from my childhode vnto this
daye

A generall

daye were it in my wordes,
workes or thoughtes secreete
ly or openly: O my mercifull
God I am sorre for it, euen
from the verpe bottome of
myne herte: yea my soule
mourneth for sorowe, mooste
mercifull father that I am
not a thousande times sorre
then I am. Howbeit, in token
of greate repentaunce (though
all hertes be knowen well
ynough vnto the) I do knock
and stryke my breast, and say
in bytternesse of hert, & soule
Lorde god and father haue
mercy, Lorde god sonne haue
mercy, Lorde god holy ghost
haue mercy. Spare me of
thyne infinite mercy deare
Lorde now and all the dayes
of

confession.

of my lyfe, and lette me haue
parte of thyne aboundaunte
grace, so as I maye chaunge
my synfull lyfe, and put out
of me the olde man wyth all
hys concupiscence, and also
that I may dye vnto this world
and that the worlde maye be
vnto me a crosse, & so go forth
in a newe lyfe. Strengthen
me (O Lorde) in a true hum-
ble hert, in perkyte loue, hope
and truste in the. Gue me
soule the grace to despye the
ouely, in the ouely to reioyce
and repose my selfe, and that
I maye bitterly reuounce and
forsake the vayne assistance
of this worlde, so that thou
mayst fynde me readye wyth
the good seruaunt in the myd
nyght

A generall

myght of my death, whiche
shall sodenlye steale vpon me
lyke a thefe eare I beware.
Be thou vnto me at that time
of nede, O Lord a tower of
strength, a place of refuge, &
a defensible god, namelye a-
gaynst the face of the fende,
who lyke a roving Lyon, shal
be thā moost ready to deuour
me, and agaynst desperation,
whiche then shall be busy to
greue me. Let then thy com-
forte cleaue fast vnto me, thy
mercy kepe me. Fetche then
agayne lord god father that
whiche thy puissaunt myght
hath hapen. Fetche then a-
gayne Lord sone that which
thou hast so wisely gouerned
and bought wpth thy precy-
ous

confession.

ous blood. Take agayne the
Lorde holy ghoſt, that which
thou haſte kepte and preſer-
ued ſo lonyngly in thys regi-
on of ſynne, and vale of miſe-
rye, three perſonnes and one
verye God, vnto whome be
prayſe and honour for euer
and euer. Amen.

Conditor celi.

O maker of heauen and
earth, kynge of kynges
& Lorde of lordes, whiche of
nothing didſt make me to thy
ymage & lykenesse, & dyddeſt
redeme me with thyne owne
blood, whome I a ſynner am
not worthy to name, nor to
cal vpon, neyther is my hert to
thinke vpon, humbly I deſire y,
& mekely pray the, y gentlye
thou

A prayer.

thou beholde me, thy wycked
Seruaunt. And haue mercy on
me whiche haddest mercy on
the woman of Cananie, and
of Mary Magdalen, whiche
dyddeste forgyue the publy-
cane, and the thefe hangynge
on the crosse. Vnto the I con-
fesse, oh moost mekest father,
my synne, which yf I wolde
I can not hyde fro the. Haue
mercy vpon me Christ, for I
a wretch haue sore offended
the, in pryde, in couetyse, in
glotony, in lechery, in vayne-
glorie, in hatred, in enuy, in
adultery, in thefery, in lyping, in
bakkebytynge, in sportynge, in
dissolute and wanton laugh-
ynge, in ydle wordes, in dea-
rynge, in tastynge, in touchynge,
in

A prayer.

In thynkynge, in sleppynge, in
workynge, and in al wayes in
whiche I a frayle man & most
wretched synner myght syn.
My default, my most greuous
defaute: Wherefore I mooste
humbly pray and beseeche thy
gentlenesse, whych for my
helth descended from heauen,
whych dyd holde by kynge
Dauid that he shulde not fall
into synne, haue mercy on vs.
O Lord, haue mercy on me
O Christ, which dydest for-
goue Peter that dyd forsake
the. Thou arte my creatoure
and my helper, my maker, &
my redeemer, my gouernour,
my lord, my God, my kynge.
Thou arte my hope, my trust,
my gouernour, my helpe, my
com-

A prayer.

comforte, my strength, my defence, my redemption, my life my health, my resurrection. Thou art my steadfastnes, my refuge or succour, my light & my help I moost humbly and hertely desyre and praye the helpe me, defend me, make me strong & comforte me, make me steadfast, make me mercie, gyue me light, & visite me, reuiewe me agayne, whiche am deere. For I am thy makynge & thy worke oh Lorde, despyse me not I am thy seruant thy bond man, although euill, although vnworthye, and a sinner. But what soeuer I am whether I be good or badde, I am euer thine. Therefore to whosoer I flye, except I flye vnto the:

A prayer.

the: yf thou caste me of, wher
shall or wylt receiue me: yf
thou despyse me and tourne
thy face from me who shal loke
vpon me: recognise & know:
ledge me (althoughe vntow:
thy) commynge vnto the; al:
though I be vile & vncleane:
For yf I be vyle & vncleane,
thou canst make me cleane: yf
I be syck thou canst heale me:
yf I be deed and buried thou
canst reuue me,
For thy mercy is moche more
then myne iniquitye. Thou
canst forgyue me more then
I can offende. Therefore oh
Lorde do not considre nor haue
respect to the numbere of my
synnes, but accorde to the
greatnesse of thy mercy for
c gyue

A prayer.

gyue me, and haue mercye on
me moost wretched synner.
Say vnto my soule I am thy
health, which saydest, I wyl
not the death of a synner, but
rather that he lyue and be re-
uered. Turne me, Oh Lorde
to the, and be not angry with
me. I praye the mooste me ke
father, and for thy great mer-
cy, I moost humblye beseeche
the, that thou bryng me to the
blyss that neuer shall cease.
Amen.

A frutefull and moost ne-
cessary prayer to be sayd of
all men, and at al tymes.

Mercyful god, graunt
me to couet wyth an
ardente mynde, those
thynges whych maye
please

A prayer.

please the to teache them
myselfe, to knowe them truly
and to fulfill them perfect, by
to the laude and glory of thy
name. O bidde my praynge so,
that I maye do that, whiche
thou requirest of me, and giue
me grace, that I may knowe
it, and haue will and power
to do it, and that I maye ob-
tayne those thynges, whiche
be mooste convenient for my
soule. Good Lorde make my
way sure and streight to the,
so that I fal not betwene pro-
speritie and aduersitie, but
that in prosperous thynges
I may geue the thanks, and
in aduersitie to be patient, so
that I be not lift up with the
one, nor oppressed with the
other.

c.ii.

A prayer.

other. And that I maye re-
ioyce in nothyng but y^e which
moueth me to the, nor to be
sory for nothing but for those
thynges which drawe me fro
the, desyring to please no bo-
dye, nor fearyng to displease
any besydes the. Lorde let all
worldly thynges be vyle un-
to me for the. And be thou
good Lorde my moost special
comforte aboue them all. Let
me not be mery with the ioye
that is without the, and lette
me desyre nothyng besydes
the. Let that labour delite me
which is for the, and lette all
the rest weyre me whyche is
not in the. Make me to lyfte
my hert oftentimes to the, and
wher I tal make me to thinke
on

A prayer.

In the, & be loyde w a stedfast
purpose of amendement. My
God, make me humble wout
flatteryng: merry wout lyght-
nelle: Sad without mistenst:
Sobre woute dulnesse: True
without doublenesse: Fearig
the without desperatio: Tru-
sting in the without presum-
pcion: Vellynge my neygh-
bours faulces without dissi-
mulation, teachyng them w
wordes and examples with-
out any mockynges, obedient
without arguyng, patient w-
out grudgyng, and pure wout
out corruption.

O my most loyng Lorde
and God, gyue me a wakyng
spyre, & no curious thought
withd: aloe me from the.

Let

A prayer.

Let it be so stronge, that no
vntworthye affection drawe
me backward. So stable that
no tribulation breake it, and
so free, that no election by vi-
olence make any chalenge to it
¶ My Lorde graunt me wyl
to knowe the, diligence to seke
the, conuersation for to please
the: and finallye hope to em-
brace the, for the precyouse
blood sake of that immacu-
late lambe our onely sauour
Iesu Christ. To whom with
the father and the holy ghost
three persons and one God, be
all honour and glorie worlde
without ende. Amen.

¶ A prayer and thanks gy-
uynge to the heavenly father,
for

A prayer:
for all thys benefytes
shewed to vs.



Deepest hyghest,
almighty, & eter
nall God, whose
glorie replenyf
beth heauen and
earth, of the holy and celesti
all powers do neuer cease in
lauding thy moost holy maie
ste, howe shoulde we cease
earthly and lowly seruantes
which are redeemed with the
precious blood of thyne only
sonne: and forasmuche as thy
louyng kyndnesse and fauour
incessantly worketh toward
vs, we also ought continual
ly to gyue thanks to thy
greate goodnesse. But haue
mercy O merciful father for
the

A prayer.

the necessities of this life suffer not vs to thanke the continually, wherefore (though not continually as I ought) I worshippe thee, which by thy prouidence hast brought me vp, deliuered me from perilles, and inuisibly brought me to those thynges that are expedient for me, given to me knowledge and true fayth in thee, and plated a godly minde in me, and instructed me in the misteries of thyne holye churche. But howe dare I recyte thy benefites by numbering, seing thy louing kindnesse is an vnsercheable bottomlesse see, and an innumerable: for I can not so soone giue thanks for benefites, the
wed

Prayer.

wed of old, as newe haue eu-
erwhelmed me. O Lord
how great a benefite is this,
þ I may to the gyue thākes?
For what felowshyp hath vn-
righteousnesse w righteous-
nesse, what partaking darke-
nesse wight light, what agree-
ment fy lthiuesse wight puritie,
follye wight wofulnesse, mortu-
alitie wight the, which art im-
mortal? Oh my vplenesse, O
thy goodnesse: yea though the
spritte were redde, yet is the
flesh frailty. But thou O lord
yf thou wilt canst make flesh
strong. And so o most merciful
father vouchsafe that I may
euer gyue thākes & laude the
For what good gyft dyd I e-
uer desire of þ, but þ first wil-
le do

A prayer.

Redde it to me, who better knoweth what is good for me, then thou? And O Lorde, because I nede mediatours accept thyne innocent sonne Iesus Christe, with hys crosse, napples, speare, pearcyng hys moost holy and with al true-
rence named hert, his bloodshed, death, and resurrection for me. I haue not this deserued, but thou father haste of thy mercye and truthe by the same thy dearly beloued son promysed, and gyuen to vs thy mercy and fauour. Open therfore, Oh my mercyfull father, for this thy beloued sonnes sake euen thys daye, thy wont haunde of mercye.
And fulfill my mynde and herte,

A prayer.

herte, with a good wyll. And
let thy ryghte hande defende
me. And if my synnes (which
I acknowledge, are numme-
rable, and therefore I repent
and am sorry) do let thy good-
nesse: O father wipe them a-
waye, for this is thy glory to
forgyue synnes, and therefore
no felthe maye reioyse afore
the, for thou Lorde onely arte
pure and withoute syn, haue
mercy vpon vs thy bond ser-
uauntes, and on all people: &
O father bryng them all into
the knowledge of the, that
arte onely God, and of Je-
sus Christe whome thou hast
set the only sauour, redemer
mediatoure and aduocate for
vs. And after this presēt lyfe
bryng

A praye.

byng vs to eternal felicity
by the deare merites of thy
Sonne Iesus. For thyne is the
power, kyngdome and glory,
for ever and ever. Amen.

A godly and necessarye
prayer, to be sayd most
speciallye at the
houre of
death.

Deorde Iesu, whiche
art the only heath of
all men praynge. And
the everlasting lyfe of
them which dye in thy faith,
I wretched sinner geue and
submit my selfe wholly unto
thy moost blessed will. And I
being sure that the thyng can
not perishe whiche is com-
mended

A prayer.

ted vnto thy mercy: O worde
grue me grace, that by thyng
ye I maye leaue this fragile
and wicked flesh, in hope of
resurrection, which in better
wyle shall restore it to me a-
gaine. I beseeche the mooste
merciful worde Iesu Christ,
that thou wylte by thy grace
make strong my soule against
al temptations. And that thou
wilt couer and defende me w
the buckeler of thy mercye a-
gainst all the assaults of the
deuill. I se and acknowledge
that there is in my selfe no
helpe of saluation. But al my
confidence, hope and trust is
in thy moost merciful good-
ness. I haue no merytes nor
good works wherby I maye
alledge

A prayer.

bringe us to eternal felicitie
by the deare merites of thy
Sonne Iesus. For thyne is the
power, kyngdome and glory,
for ever and ever. Amen.

A godly and necessary
prayer, to be sayd most
specially at the
house of
death.

Loorde Iesu, whiche
art the only healeth of
all men praynge. And
the everlasting lyfe of
them which dye in thy faith,
I wretched sinner geue and
submyt my selfe wholly unto
thy most blessed will. And
being sure that the thyng can
not perishe whiche is comyt
ted

7
A prayer.

led vnto thy mercy: O Horde
goue me grace, that by long
tyme I maye leaue this fragile
and wicked flesh, in hope of
resurrection, which in better
wyle shall restore it to me a-
gayne. I beseeche the mooste
merciful Horde Iesu Christ,
that thou wylte by thy grace
make strong my soule against
all temptations. And that thou
wilt couer and defende me w
the buckeler of thy mercy a-
gainst all the assaults of the
deuyll. I se and acknowledge
that there is in my selfe no
helpe of saluation. But al my
confidence, hope and trust is
in the moost merciful good-
ness. I haue no merytes nor
good workes whych I maye
alledge

A prayer.

allege before the. O synners
and euill workes (alas) I be
a greate heape, but shew me
thy mercy, I trust to be in the
numbre of them to whome
thou wilt not impute theyr
synnes: but take and accepte
me for righteous and iust, and
to be the inheritor of euer-
lastyng lyfe.

Thou mercifull Lord wast
borne for my sake, & dydest
suffre both hangre and thyrst
for my sake, thou dydest
preache and teache, thou dydest
pray and fast for my sake
thou dydest al good workes
and dedes for my sake. Thou
suffredst moost grievous pay-
nes & tormentes for my sake.
And finally, thou gavest thy
moost

A prayer.

most precious bodye to dye,
and thy blood to be shedde on
the crosse for my sake. O thou
merciful sauour let all thinges
profyte me whiche thou
freely hast gyuen me, that hast
gyuen thy selfe for me.

Let thy blood cleanse & wash
awaye the spottes and foule-
nesse of my synnes. Lette thy
ryghteousnesse hyde and co-
uer myne vnrightheousnesse.
Let the merites of thy passion
and blood be the satisfaction
for my synnes.

Give me Lord thy grace,
that my fayth & saluation in
thy blood wauer not in me,
but ever be firme & constaunt,
that the hope of thy mercye
and lyfe everlastinge, neuer
decaye

A prayer.

Deceyve in me, that chastyte
were not colde in me, finally
that the weakenesse of my
fleshe be not overcome wyth
the feare of death.

Grant me mercyfull sa-
uour, that when death hath
gout by the eyes of my body,
yet that the eyes of my soule
may styl beholde & loke vpon
the, and when death hath ta-
ken away the vse of my tynge
and speache, yet that my hert
maye crye and saye vnto the:
In manus tuas dñe cōmēdo spm̄
meum: that is to saye, O Lord
into thy handes I gyue and
cōmpt my soule. Dñe Iesu ac-
cipe sp̄ritū meum: Lorde Iesu
receyue my soule vnto the.

A M E N.

Unto the Christen reader.

Here hast thou (good reader) sette forth to thyne instruction, the sage sayinges of the wyse kynge Salomon, cōteyned in these thre bookes, namely: The Proverbes, Ecclesiastes or Preacher, and Sapientia, called the booke of wysedome. Wherto also is added the booke of Iesus the sone of Syrac, called Ecclesiasticus: which he lyke a diligent bee, hath gathered bothe oute of the Hebrue and Greke bookes, & closed in one, endeuourynge so that men were drawn from vyce, and dyred to vertue.

Take therfore (good reader) take in worth these treatises, and exercyse thy selfe in them. For here are the noble sentences, that (as sayth o Paule to Timothy) are able to make the wyse vnto
3 salua

2. t/m. 3. b

Unto the christen reader.

Saluation, both bodye and soule.

Here fyndeth the younge chylde

nurtour and doctrine of maners

Here fyndeth the bacheler howe

to behaue hym selfe in attēptyng

Actim. 3. b & gyupng hym selfe to the world.

Here fyndeth the chylde howe to

behane hym selfe to father and

mother, and father and mother

agayne to theyr chyliden. Here

fyndeth the housholder, howe to

gouerue hys household, and to be-

haue hym selfe to God, his woꝛde

and the mynisters of the same.

Here fyndeth the iudge his dutie

and paynes thretned yf he doo it

not. Fynally all estates and al co-

dicions of men may fynde herein

doctrine concernyng their liuing.

Despyse not these sayinges,

though they be not eloquētly spo-

ken, & goodly set forth with glo-

ryous woꝛdes: but embrace them

and

Unto the Chyſten reader,

and prynte them in thyne herte,
redreſſe both thy lyuyng and mea-
nyng after them. Call to mynde
the ſayinge of Chyſte, whiche
ſayde: o that the worde that he
had ſpoken ſhulde iudge the vn- **Joh. 22. 8**
belcuers, and deſpyſers of the
ſame. Use theſe ſentences and wo-
drynes therfoze as the worde of
God, (as vndoubtedlye they are)
and redreſſe thy lyfe and thought
ſo accor dyng to the ſame, that
here thou mayeſt be blameleſſe
befoze men, and after thys
frayle lyfe befoze God
alſo. To whome be
praye and than-
kes now and
euer. A-
men.

The Proverbes of
Salomon.

A.ii.

Theſe

Proverbes.

These are the Proverbes
of Salomon the sonne
of Dauid kyng of Is-
rael, to learne wysdom,
nurtour, vnderstandyng, prudence
righteousnesse, iudgemēt and equi-
tie. That the verye babes myght
haue wytte; and that yonge men
myght haue knowledge and vn-
derstanding. By hearing the wise
man shal come to more wysdom;
and by experience he shal be more
apte to vnderstande a parable,
and the interpretatiō therof, the
wordes of the wyse, and the dark
speeches of the same.

Job. 28. c o The feare of the Lorde is
Pro. 9. b the begynnyng of wysdome. But
ps. 110. b fooles despyse wysdome and nur-
Eccle. 1. c ture.

The fyrst Chapter. The

First Chapter.

The wysdome of God calleth vs by the mouth of Salomon exhorteth vs, and gyueth vs warning to eschue the wicked: whose vngodlye conuersation in worde and worke and punysshment also of the same is here descripyed.



My sonne, heare thy fathers doctryne, and forsake not þe lawe of thy mother: for þe shal bring grace vnto thy head, and shalbe a chayne aboute thy necke. **¶** My sonne, consent not vnto synners, yf they entyse the, **¶** ps. 123. D. saye: Come wyth vs, let vs laye wayte for bloude: and lurke pryuily for the innocent withoute a cause: Let vs swalowe them vp, lyke the hell, let vs deuoure them

— 3.iii. quicke

Proverbes.

quicke and whole, as those that go downe into the pyt. So shall we fynde all maner of costlye rythes, and fylle oure houses wyth spoyles. Last in thy lot amonge vs. we shall haue all one purse.

B
Esa. 59. a My sonne, walke not thou wyth them, refrayne thy fote fro theyr wayes. o For theyr fete run to euyl, and are hastye to shedde blood. But in vayne is the nette layed forth before the byrdes eyes Yea them selues laye wayte one for an others bloode, and one of them wolde slaye an other.

These are the wayes of all suche as be couetous, that one wolde rauyn an others lyfe.

o Myldome cryeth withoute,
Pro. 8. a and putteth forth her voise in the stretes. She calleth before the cōgregation in the open gates, and sheweth her wordes thowowe the cytie,

The fyrst Chapter.

cytise saying: O ye chyliden, howe longe wyll the scozners delyte in scoznyng, and the vnwylse be enemyes vnto knowledge? O turne you vnto my correction: lo, I wyll expresse my mynde vnto you, and make you vnderstande my wordes.

Being then that I haue called, and ye refuse it: I haue stretched oute my hande, and no man regarded it, but all my counsels haue ye despyled, and set my correction at nought: Therfore shal I also laugh in your destruction and mocke you, when the thyng that ye feare commeth vpon you euen when the thyng that ye be afrayed of, falleth in sodenelye lyke a storme, and youre myserye lyke a tempest: yea, when trouble and heynesse commeth vppon you.

I. liii.

Then

E
Esa. 65b
Jer. 7.6.

Proverbes.

Then they shal ſeke me early, but they ſhall not fynde me.

And that bycauſe they hated knowledge, and receyued not the feare of the Lorde, but abhorred my counſaile, and deſpyled my correction.

Therefore ſhall they eate the frutes of theyꝝ owne way and be fylled wth theyꝝ owne couſayles, for the turning away of the vnwyſe ſhal ſay them, and the proſperitie of fooles ſhall be theyꝝ owne deſtruction. o But whoſo hearkeneth vnto me, ſhall dwell ſafelye, and haue ynoughe wythout any feare of euyll.

Pro. 3. 6.

The.ii. Chapter.

How wyſdome maye be gotten, and what proſpyte commeth of it.

My

The. ii. Chapter.

MI sonne, yf thou wilt receyue my wordes, & kepe my commaundementes by the, that thyne eare may herken vnto wysedome, applye thyne hert then to vnderstanding. For if thou cryest after wisdom, and callest for knowledge: yf thou sekest after her as after money, and dyggest for her as for treasure: Then shalt thou vnderstande the feare of the Lorde, and fynde the knowledge of God.

o For it is the Lorde that gyueth wisdom, out of his mouth cometh knowledge and vnderstanding. He preserveth the welfare of the ryghteous, and defendeth them that walke innocentely, he kepethe in the ryght path, and preserveth the waye of his sayntes. Then shalt thou vnderstande ryghteousnesse, iudgements, and equitie

Jaco. 1. a
Eccle. 1. a
and. 7. c
iob. 28 b.
3. reg. 3. b
and. 4. c.

B

Proverbs

equitie: yea and euerie good path.
If wysedome entre in to thyne
herte: and thy soule delyste in kno
wledge: then shall counsaile pre
serue the, and vnderstanding shall
kepe the. That thou mayest be de
liuered from the euill waye, and
from the man that speaketh fro
warde thynges. From suche as
leaueth the hygh create, and walke
in the waye of darknesse, whych
reioyse in doing euill, and delyste
in wycked thynges, whose wayes
are croked, and their pathes slaū
derous.

That thou mayest be deliue
Pro. 6. a red also o from the straunge wo
and. 7. a man, and from her that is not
thyne owne, which gyueth swete
wordes, forsaketh the husbände
of her youth, and forgetteth the
couenaunt of her God. For her
house is enclined vnto death, and
her

The.ii. Chapter.

her pathes vnto hell. And they
that go in vnto her come not a-
gayne, neyther take they holde of
the waye of lyfe.

That thou mayest walke in
the good waye, and kepe the pa-
thes of the ryghtous. For the iust
shall dwell in the lande, and the
innocētes shall remayne in it: but
the vngodly shall be rooted out of
the lande, and the wycked doers
shall be taken out of it.

The.iii. Chapter.

He exhorteeth vs to the feare
of God, and to paciēce, he cō-
mendeth wysedome, and res-
quyreth vs to cleue vnto the
same.

MI sonne, o forget not my
lawe, but se that thyne
heart kepe my commaun-
dementes. For they shall
prolonge the dayes and yeres of
thy

Deu. xi. 9

Proverbes.

thy lyfe, and byng the peace. Let
mercy and faythfulnesse neuer go
from the, bynde them aboute thy
necke, and wyte them in the ta-
bles of thyne hert. So shalt thou
fynde fauour and good vndersta-
ndyng in the sight of God and mē
Put thy trust in the Lord with al
thyne hert, and leane not to thine
owne vnderstandyng. In all thy
wayes haue respecte vnto hym, &
he shall ordre thy goinges. O We
not wyle in thyne owne conceyte
but feare the Lord and depart fro
euyl: so shall thy nauyll be whole
And thy bones stronge.

Exo. 23. c O Honour the Lord wyth thy
and. 34. c substance, and with the fyrstlin-
De. 26. a ges of all thyne encrease: so shall
Job. 4 b thy barnes be fylled wyth plente-
Mal. 3. b oufnesse, and thy preastes shall
i. pet. 4. b flowe ouer with swete wyne.
o ap. 3. b O My Sonne despyse not the cha-
stenyng

The.ii.Chapter.

strenyng of the lord, neyther saynt
when thou arte rebuked of hym.
For whom the lord loueth, hym
he chasteneth, and yet delyleth he
in him, euē as a father i his own
sonne. Well is hym that syndeth
wyledome, and obtayneth vnder
standyng, for the gettyng of it is
better then any marchaundysse of
syluer, and the profyte of it is bet
ter then golde. Wisdom is moze
worth then pzeious stones, and
all the thynges that thou canst de
syre, are not to be compared vnto
her. Upon her ryghthand is long
lyfe, and vpon her lefte hande is
rychesse and honour.

Her wayes are pleasaunte
wayes, and all her pathes are pra
ceable. She is a tree of lyfe to
them that laye holde vppon her,
and blessed are they that kepe her
faste,

with

Heb. xli. b
Apoc. 3. e

Pio. 8.

Gen. 3. b.

Prouerbes.

E With wysdome hath the lord
layed the foundation of the earth.
and thow vnderstandyng hath
he stablyshed the heauens. Tho-
rowe hys wysdome the depthes
breake vp, and the cloudes droppe
downe the dewe. My sonne lette
not these thynges departe from
thyne eyes, but kepe my lawe and
my counsaile: so shall it be lyfe
vnto thy soule, and grace vnto
thy mouth.

Then shalte thou walke safe-
ly in thy waye, and thy foote shal
not stumble. If thou slepest thou
shalte not be afrayed, but shalte
take thy rest and slepe swetely.

Ps. 118. **o** Thou shalte not nede to be as-
frayed of any sodayne feare, ney-
ther for the violent russhynge in
of the vngodly when it cometh.

For the lord shal be besyde
the, and kepe thy foote, that thou
be

The.iii.Chapter.

be not taken. Refuse not to do good vnto hym that shulde haue it, so longe as thyne hande is able to do it. Lape not vnto thy neighbour: go thy way and come agayne, t ymorrowe wyll I gyue the: where as thou hast nowe to gyue hym. Intende no hurt vnto thy neyghbour, seinge he hopeth to dwell in rest by the.

Stryue not lyghtlye with any man, where as he hath done the **Ps. 1. 1.** no harme. o Followe not a wycked man, and chose none of hys wayes: for the Lorde abhorreth the frowarde, but his secreete is amonge the ryghteous. The curse of the Lorde is in the house of the vngodly, but he blesseth the dwellinges of the ryghteous.

As for the scoznesfull, he shall laugh them to scozne, but he shall gyue grace vnto the lowlye.

Monerbes.

The wyle shall haue honoure in possession, but shame is the promotion that fooles shall haue.

The. iiii. Chapter.

A fatherly exhortation vnto wysedome, with the profyte therof, and howe we ought to refrayne the membres of our bodys from euyl.

Hear (O ye chyl dren) the fatherly exhortation, and take heede, that ye maye learne wysedome: yea, I shall gyue you a good rewarde if ye wyl not forsake my lawe. For when I my selfe was my fathers deare sonne, and tenderly beloued of my mother, he taught me also sayinge: o lette thyn hert receyue my wordes, kepe my commaundementes, and thou shalt lyue.

Get

Deu. 6. d
xx-c. 3 2. g.

The. iiii. Chapter.

Get the wisedome, get the vnderstandyng, forget not the wordes of my mouthe, and shynke not from them. Forsake her not and she shal preserue the: loue her and she shall kepe the. The chiefe poynt of wisedome is, that thou be wyllyng to obteyne wisedome and before all thy goodes to get the vnderstandyng. o Make much of her, and she shall promote the Yea yf thou embrace her, she shall bypunge the vnto honour.

De. 26. d

She shall make the a gracious head and garnyshe the with the crowne of gloire. Heare my sonne, and receyue my wordes, that the yeres of thy lyfe maye be many. I wyll shewe the the waye of wisedome, and leade the in the ryghte pathes. So that yf thou goest therin, there shal no straytnesse hynder the, and when thou

13

B

runnest

Proverbes.

runnest, thou shalt not fal. Take
fast holde of doctrine, let her not
go: kepe her, for she is thy lyfe.

Pro..a . and, 36.a **o** Come not in the path of the
vngodlye, and walke not in the
waye of the wycked. Elchewe it,
and go not therin: departe asyde
and passe ouer by it. For they can
not slepe, excepte they haue fyrste
done some myschefe, nother take
they anye reste, excepte they haue
fyrst done some harme. For they
eate the breade of wickednesse, &
drynke the wine of robbery. The
path of the righteous shyneth as
the lighte, & is euer bryghter and
bryghter vnto the parfytte daye.
But the waye of the vngodlye is
as the darkenesse, wherein men fall
or they be ware.

Ec **My sonne, marke my wordes**
Pr. 15.a. & encline thine eare vnto my say-
inges. **o** Let them not depart fro
thyne

The. iiii. Chapter.

thyne eyes, kepe them euene in the
middest of thyne herte. For they
are lyfe vnto all those that fynde
them, and health vnto al theyr bo-
dyes. Kepe thyne hert with al di-
ligence, for ther vpon hāgeth lyfe.
Put away from the a frowarde
mouth, & let the lippes of sklaun-
der be farre from the. Let thyne
eyes beholde the thyng that is
ryghte, & let thyne eye lyddes loke
strayght before the.

Ponder the path of thy fete
so shall all thy wayes be sure.

○ Turne not a side, nother to the
ryght hande, nor to the lyfte: but
withholde thy fote from euyl.

The. v. Chapter.

The exhorteth vnto wysedome,
and to be ware of harlottes, he
telleth what harme maye folowe
therof, whē men medle with such

B. ii.

hs

Q. 5. 13

7. 17. 6.

Proverbes.

he teacheth men so louynglye to
cleaue vnto theyr maryed wyues,
and describeth the ende of the vn-
godly.

My sonne, gyue hede vnto
my wysedome, and bow
thyne eare vnto my prou-
dence, that thou mayest
regarde good counsell, and that
thy lippes maye kepe nourtoure.

Pro. 7. a

For the lippes of an harlot are
a droppynge honny combe, and her
throte is softer then oyle. But at
the last she is as bitter as wormes
woode, and as sharpe as a two
edged swerd. Her fete go downe
vnto death, & her steppes pearle
thorowe vnto hel. Whiche regardeth
not the path of lyfe, so vnstedfast
are her wayes, that thou canst
not knowe them. Heare me ther-
fore (O my sonne) and departe not
from the wordes of my mouth.

Kepe

The. vi. Chapter

Kepe thy waye farre frō her, and
come not nye the doores of her
house. That thou gyue not thine
honoure vnto another, and thy
peres to the cruel. That other mē
be not fylled with thy goodes, &
that thy labours go into a straūg
house. Yea that thou mournenot
at the last (when thou hast spent
thy bodye and goodes) and then
say: Alas, why hated I nurtour?
why did my hert despise correctiō
Wherfoze was not I obedient
vnto the voyce of my teachers?
and hearkened not vnto the that
enfourmed me? I am come al-
most into all misfortune, into the
myddest of the multitude and cō-
gregation. Drynke of the water
of thyne owne wel, and of the ri-
uers that rūne out of thine owne
sprynges. Lette thy welles flowe
out abrode, that there may be ry-
uers

Proverbes.

Fountains of water in the stretes. But
let them be onely thine owne and
not straungers with the. Let thy
well be blessed, and be glad wyth
the wyfe of thy youthe. **o** Lo-
ving is the hinde, & frendly is the
Moo: let her brestes alwaye satisfie
the, and holde the euer content
wyth her loue. **My sonne,** why
wylte thou haue pleasure in an
harlot, and embrace the bosome
of another woman? **o** For euery
mans wayes are open in the sight
of the lord, & he pōdereth all these
goynges. The wyckednesse of the
vngodly shal catch him selfe, and
wyth the snares of his owne sin-
nes shal he be trapped. Bycause
he wold not be reformed he shal
dye, and for his great foolyshnes
he shalbe destroyed.

eccle. 9. d.

job. 31. a.

v. 34. c.

The. vi. Chapter.

The warneth men to beware of
sures

The. vi. Chapter

Suretyshyp, exhorteeth the flouths
full to labour, sheweth the wyck-
ednesse of false tonges, and res-
quyreth mē to beware of aduow-
try, bycause it is moze peryllous
then thefte or felony.

My sonne, o pf thou be
luertie for thy neygh-
bour, thou hast sustened p10.21.b.
thyne hande wyth an o: 17.c.20.

ther man: Yea thou arte bounde
wyth thyne owne wordes, & take
w thyne owne speache. Therefore
(my sonne) do thys: Discharge
thy selfe: for thou arte come into
thy neyghbours daunger. Go
thy waye then soone, and in-
treate thy neyghboure: lette not
thyne eyes slepe, nor thyne eye
lyddes slomber. Haue thy self as
a Doo from the hounde, & as a
byrde frō the hande of the fouler
Go to p Emmet (p sloughgard)
B. till. cō

Proverbes.

pro. 13. a.

pro. 24. d

and 30. c

25

consyder her wayes & learne to be
wyle. o She hath no gyde, no tea-
cher, no leader: yet in the sommer
she prouydeth her meate, and ga-
thereth her foode together in the
haruest. Howe longe wylte thou
slepe, thou slougysh man? when
wylt thou aryse out of thy slepe?
Yea slepe on styll a lytle, slomber
a lytle, folde thyne handes toge-
ther a lytle, that thou mayst slepe
so shal pouerty come vnto the as
one that trauayleth by the waye
& necessitie lyke a weapened man.
A dissemblynge personne, a wyck-
ed man goeth with a frowarde
mouth, he winketh with his eyes
he tokeneth wyth hys feete, he
poynteth wyth his fyngers, he is
euer ymagenynge myschefe, and
frowardnes in hys hert, and cau-
seth discorde. Therefore shall hys
destruction come hastely vpo him
so

The. vi. Chap.

Sodenly shall he be all to broken,
and not be healed.

There be fyve thinges which
the Lorde hateth, and the seuēth
he vtterly abhorreth: ○ A proude
loke, ○ a dissemblynge tonge, hā: ps. 17. c.
des that shed innocent bloode, an ○ p. 12. d.
herte that goeth about wyth wic
ked ymaginations, ○ fete that be
swifte in runnyng to do myschefe
a false witnessse that bryngeth vp
lyes, and suche one as soweth dis
corde amonge brethzen. My sōne
hepe thy fathers commaundemē
tes and forsake not the lawe of
thy mother. Put them vp toge
ther in thine herte, and bynde the
about thy necke. That they may
leade the where thou goest pre
serue the when thou arte a slepe,
& that when thou awakest, thou
mayest talke of them. ○ (For the
commaundemente is a lanterne. ps. 118. c.
and

Proverbes.

Pro. 5. a.
and. 7. a.

Exo. 22. c

and the lawe a lyght: yea chasten-
nyng and nurtour is the way of
lyfe) that they maye kepe the fro
the o euell woman, and from the
flatterynge tonge of the harlotte
that thou lust not after her bew-
tie in thynne hert, and lest thou be
taken with her fayre lokes. An
harlot wyl make a man to begge
hys bread, but a maryed woman
wyl hunt for the precious lyfe.
May a man take fyre in hys bo-
some, & his clothes not be burnt?
Or can one go vpon whote coo-
les, and his fete not be hurt? E-
uē so whosoever goeth in to hys
neighbour's wyfe, and touch her
can not be vngyltie. o Men do
not vterlye despyse a thefe, that
stealeth to satisfy hys soule whē
he is hungrye: but yf he may be
gotten, he restorēth againe seven
tymes as moch, or els he maketh
recom-

The. vi. Chapter.

recōpence wth the good of hys
house. But who so commytteth
aduoutry with a woman, he is a
foole, and byngeth his lyfe to de
struction. He getteth hym selfe
also shame and dishonour, suche
as shal neuer be put out. For the
gelousye and w^rath of the man
wyl not be intreated, no though
thou woldeste offre hym greate
gyftes to make amendes, he wyl
not receaue them.

The. vii. Chapter.

He exhōrteth vnto wysedome
sheweth the conditions of har
lottes, and what hurte hapeneth
vnto suche as encline to the pro
uocations & desyres of the fleshe.

My sōne kepe my wordes
and o lay by my cōmaū
demētes by the. Kepe my
cōmaūdemētes and my
lawe, euen as the apple of thyne
eye

3
Ru. 15. d
De. 11. c.

Proverbes.

eye, and thou shalt lyue. Wynde
them vpon thy fyngers, & wyte
them in the table of thyne herte.

Pro. 2. b.
and. 5. a. Saye vnto wysedome: thou arte
my syster, and call vnderstādyng
thy kynswoman: o that she maye
kepe the from the straunge wo-
man, and from the harlot whiche
gyueth swete wordes. For out of
the wyndowe of my house I lo-
ked thowowe the trallace, and be-
helde the simple people: & amonge
other yonge folkes, I spyed one
yonge foole goyng ouer the stres-
tes by the corner in the waye to-
warde the harlottes house in the
troy lyght of the euenynge, when
B it beganne now to be nyght, and
darke. And beholde, there mette
him a woman in an harlottes ap-
parell (a disceytfull, wanton and
an vnstedfast womā: whose secte
coude not abyde in the house,
nowe

The. vii. Chapter.

nowe is she without, nowe in the
stretes, lurketh in euerye corner)
she caught the yonge man, kyssed
hym, and was not ashamed, say-
yng: I had a vowe to paye, and
this daye I perfourme it.

Therfoze came I forth to mete
the, that I myghte seke thy face,
and so I haue found the: I haue
deckt my bedde with couerynges
and clothes of Egypt. My bedde
haue I made to smell of Myrrre,
aloes, and Cynamom. Come, let
vs lye together, & take oure pleas-
sure tyll it be daye lyght.

For the good man is not at
home, he is gone farre of. He
hath taken the bagge of money
with him, who can tell when he
cometh home? O Thus with ma-
nye swete wordes she ouercame
him, and with her flatterynge lip-
pes she wanne hym. Ecc. 7. 1.

Immedi

Monerbes. 1

Immediatlye he folowed her
as it were an oxe ledde to the
slaughter (and lyke as it were to
the stockes, where fooles are pu-
nished) so longe tyl she hath wou-
ded his lyuer with her darte: like
as yf a byrde hasted to the snare
not knowynge that the peryl of
his lyfe lyeth ther vpon. Heare me
nowe therfore (O my sonne) and
marke the wordes of my mouth.

Lette not thy hert wandre in
her wayes, and be not thou decey-
ued in her pathes.

Foꝛ many one hath she wou-
ded, and cast downe: yea many a
stronge man hath she slayne. Her
house is the way vnto hel, where
men go downe to the chambers
of death.

The. viii. Chapter.

Cynsedome calleth men swete-
ly vnto her and telleth the what
treas

The. viii. Chapter.

treasure and power she hath. I
commaundemente and prayse of
wysedome, where out euery man
is exhorted to cleue vnto her.

Doth not o wisdom crye
doth not vnderstandyng I
put forth her voice: **Ps. 10. 1. b.**
doth she not in the hyghe
places in the stretes and wayes:
doth she not crye before the hole
cittie and the gates where men go
out and in: It is you O ye men
(sayeth she) whom I call. Vnto
you (O ye chyl dren of men) lyfte
I by my voyce. Take hede vnto
knowledge O ye ignoraunte, be
wise in herte O ye fooles. Gye
eare, for I wyll speake of greates
matters, & open my lippes to tell
thynges that be ryghte. For my
throte shal be talking of the trouth
& my lippes shal abhorre vngods
lynes. All wordes of my mouth
are

Proverbes.

are ryghteous, there is no forwardnes, nor falsehead therein.

Pro. 16. b. They are all playne to suche as wyll vnderstande, and ryght to the that fynde knowledge. **o** Resceue my doctrine therfore & not

Pro. 3. b syluer, and knowledg moze then

Ps. 18. b. fyne golde. **o** For wysedome is moze worth then precious stones yea all the thynges that thou canst desyre, are not to be compared vnto it.

I wysedome haue my dwellinge wpth knowledge, and prudent counsel is myne owne. With me is the feare of the Lorde, and the eschuyng of euil. As for pryde, disdain, an euell waye, and a mouth that speaketh wicked thynges, I vtterly abhorre them. I can geue counsaile and be a guyde: I haue vnderstandynge, I haue strength.

Thowow

The. viii. Chapter.

Thow me kynges raygne
thow me prynces make iuste
lawes. Thow me lordes beare
rule, and all iudges of the earth
execute iudgemete. I am louinge
vnto those that loue me o and
they that seke me early, shall
fynde me. Deu. 17. e
Sapi. 6. a
Luce. 11. c

Wyches & honoure are wyth
me, yea excellent goodnes and
ryghteousnes. My frute is bet-
ter then golde & precious stone, &
myne encrease moze worthe then
fyne syluer. I walke in the waye
of ryghteousnes, & in the strete of
iudgement. That I maye sende
prosperite to those that loue me,
and to encrease theyr treasure.

The Lorde hym selfe had me
in possession in the begynnyng
of his wayes o: ener he bega his
workes afore tyme. o I haue ben
ordayned from euerlastyng and
from Ecc. 24. b

Proverbes.

from the begynnyng, or euer the
earth was made. when I was
borne, there were neither depthes
nor spriges of water. Before the
foundaciōs of the mountaynes
were layed, yea before all hylles,
was I borne. The earth and all
that is vpon the earthe was not
yet made, no not y^e ground it selfe.

Da. 9. b. o for when he made the heauēz,
I was present: when he set the
depthes in order: when he hanged
the cloudes aboue: when he faste

iob. 26. bnded the sprynges of the depe: o
3. 38. a. when he shut the see wythin cer-
tayne bondes, that the waters
shulde not go ouer they^r mar-
kes. When he layed the founda-
cions of the earth, I was with
hym, ordyng all thynges, dely-
tyng dayly and reioysinge al-
way before hym. As for the
rounde compasse of this worlde,

The. viii. Chapter.

I make it ioyfull: o for my delite
is to be amonge the chyldren of **Sop. 3. b**
men.

Therfore herken vnto me (O
ye chyldren) for blessed are they
that kepe my wayes. O giue eare
vnto nouertoure be wyse, and re-
fuse it not. Blessed is the man
that heareth me, watchynge day-
ly at my gates, and grynge at-
tendaunce at the postes of my
dores.

For who so synneth me, syn-
neth lyfe; and shall obtayne fa-
uoure of the Lorde. But who so
offendeth agaynste me, hurteth
hys owne soule. All they that
hate me are louers of death.

The. ix. Chapter.

Wyledome cryeth vpon the
ignozaunte and promyleth them
great thynges. The foolyshe ma-
ner of a lyght woman.

L. ii.

wyledome

Proverbes.

Wysedome hath builded her
selfe an house, and betwen
out seven pylers: she hath
laughted, poured out hyr
wine & prepared her table. She
hath sent forth hyr maydens to
crye vpo the hyghest place of the
citty: Who so is ignoraunt, let
hym come hether. And to the
unwyle she said: Come on your
waye, eat my bread, and drynke
my wyne, whiche I have pou-
red out for you. Forsake igno-
raunce, and ye shall lyue: and se
that ye go in the waye of vnder-
standynge.

Who so reproveth a scorner
full persone, getteth hym selfe
dishonoure: and he that rebuketh
the vngodly, stayneth hym selfe.
Reprove not a scorner, lest he
owe the euell wyll: but rebuke a
wyle mā, & he wyl love the. Gyue
a d

The. ix. Chapter.

a discrete man but an occasion,
he wyl be þ wylse: teach a righ-
tous man, and he wyl increase.

o The feare of the Lorde is the be-
gynnynge of wysedome, & the Iob. 28 c.
knowledge of holy thynges is Eccle, i. c.,
vnderstandynge. o For thowowe Pro. 4 b.
me, thy dayes shalbe prolonged,
and the yeaeres of thy lyfe shalbe
many. If thou be wyse, thy wyse-
dome shal do the good: but If
thou thynkst scozne therof, it
shalbe thyne owne harme. A foo-
lysh recheles woman, ful of wor-
des, & such one as hath no know-
ledge, lytteth in the doores of her
house vpon a stoole aboue in the
citty, to call suche as go by and
walke strayne in their wayes.
Who so is ignorant (saith she)
let him come hether, and to the
vnwise she sayeth: stolen waters
are swete, and the bread that is
L.iii. preyely

Proverbes.

preuely eaten, hath a good taste.
But they cōsider not that death
is there, and that her gesses go
downe to hell.

The .x. Chapter.

Frō this chapter forth vnto
the .xxi. there are described many
swete, louely, & wyle sentences,
which teach men wyledō & what
profite commeth of it. Agayne,
howe men may auoyde foolysh-
nes, and the hurte therof.

These are the Proverbes of
Salomon.

Pro. 15. c



○ Wyle sōne maketh
a glad father, but an
vndiscrete son is the
heuyneſſe of his mo-
ther.

Pro. 11. a
Eccl. 5. b.

○ Treasures that are wy-
kedly gotten, profyete nothyng
but rightouſneſſe delynereth frō
death.

a the

The .x. Chapter.

o The Lorde wyll not let the **Pro. 10. 22.**
soule of the ryghteous suffre
honger, but he putteth the vngodly from hys desyre.

An ydle hande maketh poore,
but a quyk labourynge hande
maketh ryche.

who so gathereth in Sömer,
is wise: but he that is slouggishe
in haruest, byngeth hym selfe to
confusion.

Louynge & fauourable is the
face of the ryghteous, but the
foreheade of the vngodly is past
shame, and presumptuous.

o The memoziell of the iust **ps. 111. a.**
shal haue a good reporte, but the
name of the vngodly shal synke

A wyse man wyl receaue war
nyng, but a foole wyl soner be
smytten in the face.

o He p leadeth an innocēt lyfe,
walketh surely but who so goeth

Proverbes.

Pla. 22. a a wronge waye shalbe knowen.
prol. 28. c. o He that wyneketh wyth his
ec. 27. d eye, wyll do some harme: but he
that hath a fooly the mouth, shal
be beaten.

The mouth of a righteous mā
is a wel of lyfe, but the mouth of
the vngodly, is past shame, and
presumptuous.

i. Pe. 4. b Cruel wyl steareth vp styfe, but
o loue couereth the multitude of
synnes.

In the lypes of him that hath
vnderstādyng, a man shal fynde
wysedome, but the rod belongeth
to the backe of the fooly.

Wylle mē laye vp knowledge
but the fooly is nye destructiō.

The ryche mans goodes are
hys stronge holde, but pouertye
oppresseth the poore.

The ryghteous labourerth
to do good, but the vngodlye
vseth

The .x. Chapter.

bleth his increase vnto synne,

To take hede vnto the cha-
stening of nurtoure, is the waye
of lyfe: but he that refuseth to be
reformed, goeth wronge.

Dissemblynge lyppes kepe
hatred secretly & he that speaketh
any flaunder, is a foole.

where much bablinge is, there
musse nedes be offence: he þat refray-
neth his lyppes, is wyldest of all.

An innocent tonge is a noble
treasure, but the harte of the vn-
godlye is nothyng worth.

The lippes of þe ryghteous fede
a whole multitude, but fooles
shal dye in theyr owne folly.

o The blessinge of the Lorde Job. 42.c
maketh riche mē, as for carefull Eccl. 11.b
trauayle, it doth nothing therto. ps. 1.26.a

A foole doth wickedly & maketh ma. 6.c.d,
but a spozte of it: neuertheles it
is wisdom for a mā to beware
of

Proverbes.

of such.

The thing that the vngodlye are afrayed of, shall come vpon the: but the ryghteous shall haue theyr desyre.

The vngodly is lyke a tēpest that passeth ouer, and is nomore sene: but the ryghteous remaineth sure for euer.

As vynerger is to the teth, and as smoke is vnto the eyes: euen so is a slougythe persone to the that sende hym forth.

The feare of the Lord maketh a longe life, but the yeares of the vngodlye shalbe shortened.

The pacient abydyng of the ryghteous shalbe turned to gladnes, but the hope of the vngodly shall peryshe.

The waye of the Lord gyueth a corage vnto the godly, but it is a feare for wycked doers.

othe

The. xl. Chapter.

o The ryghteous shall neuer
be ouerthrowen but the vngodly
shall not remayne in the lande. p^c. 124. a

io The mouth of the iust wylbe
talkynge of wysedom, but the
tong of the froward shal perishe p^a. 36. d

The lyppes of the ryghteous
are occupied in acceptable thynges,
but the mouth of the vngodly
taketh them to the worst.

The. xli. Chapter.

A False balaunce is an abho-
minacio vnto the Lorde, but

a true weyght pleasech him. p^{ro}. 16. e.

where pride is, there is shame and. 2. d.

* also confusio: but where as is
lowlynes there is wysedome.

The innocent dealyng of the
iuste shal leade them, but the vn-
faythfulnes of the dispisers shal
be theyr owne destruction.

o Wyches helpe not in the daye
of vengeance, but. ryghteousnes
delyucreth p^{ro}. 10. a
Eccl. v. b

Proverbes.

Delyuereth from death.

The ryghteousnesse of the innocent ordreth hys waye, but the vngodly shall fall in hys owne wyckednes.

The ryghteousnesse of the iust shall deliuer the, but the despisers shall be taken in theyr owne vngodlynes.

When an vngodly man dyeth his hope is gone: the confidence of riches shall perishe.

25 The ryghteous shall be delyuered out of trouble, and the vngodly shall come in his steade.

Thow the mouth of the dissembler is hys neyghboure destroyed, but thow the knowledge shall the iust be delyuered.

39:9.14.D O when it goeth well wyth the ryghteous, the cytle is mery: and when the vngodly perishe ther is gladnes.

when

The.xi.Chapter.

When the iust are in wealth,
the cytie prospereth: but whē the
vngodly haue the rule it decayeth

A foole byngeth vp a slander
of hys neyghboure, but a wyls
man wyll kepe it secrete.

○ A dissemblynge persone, wyl
discouer preuy thynges: but he **Pro. 10. 10. 8**
which hath a faythful herte, wyl
kepe counsell.

○ Where no good counsell is,
there the people decaye: but **3. reg. 12. 8**
as are many that can geue coun
sell, there is wealth.

○ He that is suerty for a straū
ger, harteth him selfe: but he that **Pro. 6. 2.**
medleth not wyth suerty shyp,
is sure.

A gracious woman mayntey
neth honesty: as for the mightye,
they maynteyne ryches.

He that hath a gentle lyberall
stomacke is merciful: but who so
hurteth

Proverbes.

hurteth his neyghboure, is a tyrant.

The labour of the vngodly prospereth not, but he that loveth ryghteousnes, shal receave a sure rewarde.

Lyke as ryghteousnesse byngeth lyfe: euen so to cleue vnto euell, byngeth death.

The Lorde abhorreth a fawced herte, but he hath plesure in them that are vndefyled.

It shall not helpe the wycked, thoughe they laye all theyr handes together: but the sede of the ryghteous shalbe preserved.

A faire woman wythout discrete maners, is lyke a rynge of golde in a swynes snoute.

The iust labour for peace & tranquillite: but the vngodly for disquietnes.

psa. 36. d

o Some man giveth out his goodes

The xi. Chapter.

goodes, and is the rycher: but the **1. 11. b.**
nygarde (haupnge ynough) wyl **Luk. 6. d**
departe from nothynge, and is
euer in pouerte.

o He that is lyberall in gy- **D**
uynge, shall haue plenty: and he **ii. c. 9. b**
that watereth shall be watered al
so him selfe.

who so hoordeth vp his corne,
shall be cursed amonge the peo-
ple: but the blessing shall lyght
vpon his heade that selleth it.

He that laboureth for honesty
fyndeth his desyre: but who so
seketh after myschef it shall hap-
pen vnto hym.

o He that trusteth i his riches **pro. 18. b.**
shall haue a fal but the righteous **Je. 17. b.**
shall floorysh as the grene lease.

who so maketh disquyetnesse
in his owne house, he shall haue
wynde for his heritage: and the
fooke shall be seruant to the wyse.
the

Proverbes.

The frute of the ryghteous is
as the tre of lyfe: a wyse mā also
wynneth mennes soules.

1. Pet. 4 c o If the ryghteous be recom-
pensed vpon earth: howe much
more then the vngodly, and the
synner.

The .xii. Chapter.

A man so loueth wylledome,
wyl becontent to be refo:-
med, but he that hateth to
be reynoued is a foole.

Ene. 4. a vnto the Lorde: but the wycked
wyl he condempne.

A man can not endure in vn-
godlynnesse: but the roote of the
ryghteous shall not be moued.

A stedfast woman is a crowne
vnto her husbände: but she that
behaueth her selfe vnonestly, is
a corruption in his bones.

The thoughtes of the ryghteous
ar

The. xli. Chapter.

are ryght: but the ymaginacions
of the vngodly are deceptfull.

The talkyng of the vngodly
is, howe they may lay wayte for
blood: but the mouth of the rygh-
teous wyl delyuer them.

○ O euer thou canst turne the
about, the vngodly shalbe ouer-
throwen: but the house of the
ryghteous shall stande. p la. 36. c.

A man shalbe commended for
his wysedome: but a foole shalbe
despyled.

○ A symple man whych labou-
reth, and worketh, is better then
one that is gorgeous, and wan-
teth breade. Ec. 10. d

A ryghteous man regardeth
the lyfe of his catall, but the vngodly
haue cruel hertes,

○ He that sylleth hys lande, Eccl. 20. d
shal haue plenteousnes of breade. p 10. 28. c.
but he that followeth ydelnes is

D. i.

a very

Proverbes.

a very foole.

The desyre of the vngodly hunteth after myschief: but the roote of the ryghteous byyngeth forth frute.

pro.13.a.

○ The wycked falleth into the snare, thow the malice of hys owne mouth: but the iuste shall escape out of the peryll.

Every man shal enioye good accordinge to the innocency of his mouth, and after the workes of his hādes shal he be rewarded.

☞ Like what a foole taketh in hande, he thynketh it well done: but he that is wyse, wyl be counselled.

A foole vttereth his wrath in all the haste, but a discrete man forgueth wronge.

A iust man wyl tell the trueth & shewe the thing that is ryghte: but a false wytnesse deceyueth.

The.xii.Chapter.

A flaunderous persone pycketh lyke a swearde, but a wyse mans tonge is wholsome.

A true mouth is euer constāt, but a disceblinge tonge is soone chaunged.

They that ymagen euell in theyr mynde wyl deceaue: but the counsellors of peace shall haue ioye folowynge them.

Theyr shall no mysfortune happen vnto the iust: but the vngodly shall be fylled with mysery.

o The Lorde abhorreth de-
ceytfull lyppes, but they that la-
boure for truth, please hym. D
Pro. 6, 6

He that hath vnderstandyng, can hyde his wysedome: but an vndiscrete herte telleth out his foolyshnes.

A diligent hande shall beare rule, but the ydle shall be vnder tribute,

D.ii, Heynnes

Proverbes.

a very foole.

The desyre of the vngodly
hunteth after myschef: but the
roote of the ryghteous byngeth
forth frute.

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The .xii. Chapter.

A slaundersous persone pycketh lyke a swearde, but a wyse mans tonge is wholsome.

A true mouth is euer constāt, but a dissemblinge tonge is soone chaunged.

They that ymagen euell in theyr mynde wyl deceaue: but the counsellors of peace shall haue ioye folowynge them.

Ther shall no mysfortune happen vnto the iust: but the vngodly shall be fylled with mysery.

○ The Lorde abhorreth de-
ceytfull lypes, but they that la-
boure for truth, please hym. Pro. 6, b

He that hath vnderstandyng, can hyde his wysedom: but an vndiscrete herte telleth out his foolyshnes.

A diligent hande shall beare rule, but the ydle shall be vnder tribute,

D.ii. Heynes

Proverbes.

Pro. 15. b. Heuynee o discorageth the
and. 17. d. herte of man but a good worde
Eccl. 30. c. maketh it alad agayne.

The ryghteous is lyberall
vnto his neyghoure, but þ waye
of the vngodlye wyl deceyue the
selues.

2. Cl. 6. b A deceptfull man shall fynde
no vauntage, o but he that is co
Heb. 13. a tente wyth that he hath, is more
worth then golde.

In the waye of ryghteousnes
there is lyfe: as for any other
waye, it is the pathe vnto death.

The. xiii. Chapter.

A Wylde sonne wyl receyue
his fathers warning, but
he that is scozefull: wyl
not heare when he is reprovied.

A good man shall enioye the
frute of his mouth, but he that
hath a frowarde mynde, shall be
spoyled.

The .xiii. Chapter.

He that kepeth hys mouth,
kepeth his lyfe: but who so spea
keth vnaduyced, synneth harme.

The slougarde wolde fayne
haue, & can not get his desyre but
the soule of the diligent, shall
haue plentye.

A ryghteous man abhorreth
lyes, but the vngodlye shameth
both other, and him selfe.

Ryghteousnes kepeth the in:
nocēt i the waye but vngodlines
shal ouerthrow the synner.

○ Some mē are riche, though **Ps 10. 11 e.**
they haue nothing: agayne, some
mē are poore hauing great riches
wyth goodes euery man deuy
uereth his lyfe, & the poore wyll
not be reprovēd.

The lyght of the ryghteous **Ps 10. 24 e**
maketh ioyfull ○ but the candell
of the vngodly shalbe put out.

Among the proude there is ever **Is**
stryfe

Prouerbes.

stryfe: but amonge those that do
all thynges with aduylment,
there is wysedome.

Hastely gotten goodes are
sone spent: but they that be ga-
thered together wyth the hande,
shall increase.

Longe tarrynge for a thyng
that is differred greueth the herte
but when the desyre commeth, it
is a tre of lyfe.

Who so despyseth the word,
destroypeth him selfe: but he that
feareth the commaundemēt, shall
haue peace.

The lawe is a wall of life vn-
to the wyse, that it may kepe him
from the snares of death.

Good vnderstandyng gyueth
fauoure but harde is the waye
of the despylers.

A wyse man doth al thynges
with discretion, but a foole will
declare

The xlii. Chapter.

Declare his folke.

**An vngodly messenger byn
geth myschefe, but a faythfull
embassadour is wholsome.**

**He that thinketh scozne to be
refourmed, cometh to pouerte &
shame: but who so receaureth cor-
rection, shal come to honoure.**

**When a desyre is accomplisshed,
it delyteth the soule: o but fooles
abhorre hym that eschueeth euell.** **Cap. 2. c.**

**He that goeth in the cōpany
of wyse men, shalbe wyse: but
who so is a companiō of fooles
shalbe hurted.**

**Myschefe foloweth vpon
synners, but the ryghteous shal
haue a good rewarde.**

**Whychethey chyldeys chyl-
dren shal haue in possession: o iob. 2 7.**
**for the ryches of the synners are
layed vp for the iuste.**

D. iiii.

Proverbes.

There is plenteousnesse of foode
in the felde of the more, & shalbe
increased out of measure.

Ec. 30. a. o He that spareth the rod, hat-
Pla. 23 b teth his sone: but who so loueth
him, holdeth him euer i nurtoure

Heb. 12. b o The ryghteous eateth & is
• **pl. 33. b** satysfied, but the belly of the vn-
godly hath neuer ynough.

The. xliii. Chapter.

3



A Wyle woman vphol-
deth her house, but a
foolyshe wife plucketh
it downe.

who so feareth the
Lorde. walketh in the right path
& regardeth not hym that abhor-
reth the wayes of the Lorde.

In the mouth of the foolyshe
is the boasting of lordshyp: but
the lippes of the wyle wyll be
ware of such.

where no oxen are there the
cribbes

Eccliii. Ch apier.

scribbes be emptye: but where the
oxen laboure, there is much fruite

A faythfull wytnesse wyl not
dissemble, but a false recozde wyl
make a lye.

A scoznesfull body seketh wise
dom and fyndeth it not: but
knowledge is easye to come by,
• vnto hym that wyl vnderstād.

He that thou medle not **15:10.8.8.**
wyth a foole, and do as thoughe
thou haddest no knowledge.

The wysedome of hym that
hath vnderstandynge is to take
hede vnto hys waye, but the fo-
lyshnes of the vntowse deceyueth.

Fooles make but spozte of
synne, but there is fauourable
loue amonge the ryghteous.

The harte of hym that hath
vnderstandynge wyl nother dys-
payre for any sorow, nor be to
presumptuous for any soden ioye.
The

Proverbes.

The houses of the vngodly
shalbe ouerthrowen, but the ta-
bernacles of the ryghteous shall
flouryſhe.

Deut. 12. a Some men thynke to be ryght,
pro 16. c but the ende therof leadeth vnto
death.

The herte is sorowfull euen
in laughter & the ende of myrth
is heynnes.

An vnfaithful person shalbe
fylled wyth hys owne wayes,
but a good man wyll beware of
ſuche.

An ignoraunt body belearneth
all thynges but who ſo hathe vn-
derſtandyng, lokeſh wel to hys
goynges.

A wyſeman feareth and de-
parteth from euell, but a foole
goeth on preſumptuouſly.

An vnpatient man handeleth
follyſhly

The. xliii. Chapter.

folyschly but he that is well ad-
uysed doth otherwysse.

The ignorant haue foolishnes &
in possession, but the wysse are
crowned with knowledge.

The euell shall bowe them
selues before the good: and the
vngodly shall wayte at the dores
of the ryghteous.

The poore is hated euen of
his neyghbours, but the ryche
hath many frendes.

who so despyseth his neygh-
bour doth amysse: o but blessed ps. 40. 18
is he that hath pittie on the poore
(he that beleueth on the Lorde
loueth mercy.)

They that ymagyn wycked-
nesse, shalbe disapoynted: but
they that muse vpon good thyn-
ges, vnto such shall happen mer-
cy and faythfulnesse.

Diligent

Proverbes.

Diligent labour bryngeth
rychesse: but where many vayne
wordes are, truelve there is scars-
cenesse.

Ryches are an ornamēt vnto
the wyse, but the ignoraunce of
fooles is very foolyshnes.

A faythful wytnes deliuereth
soules, but a lyer deceyueth them

The feare of the Lorde is a
stronge holde: for vnto hym, he
wyll be a sure defence.

The feare of the Lorde is a
wel of lyfe, to auoyde the snares
of death.

The increace & prosperite of
the communes is the kynges ho-
noure, but the decaye of þe people
is the confusio of the pryncce.

Pacience is a token of wyse-
dome, but wyath & hasty displea-
sure is a token of foolyshnes.

A mery hert is the lyfe of the
body

The. xlii. Chapter.

body, but rācoure consumeth a
waye the bones.

o He that doth a poore man
wronge blasphemeth his maker: **mat. 25. d**
but who so hathe pytie of the **Pro. 17. d**
poore doth honour vnto God.

The vngodly is afrayed of
euery parell but the ryghteous
hath a good hope euen in death.

wysedome resteth in the herte
of hym that hath vnderstādinge,
and he wyl teach them that are
vnlearned.

10 Ryghteousnes setteth vp' the **Pro. 11. d**
people, but wickednesse byngeth
folke to destruction.

A discrete seruaunt is a pleas
ure to the kyng, but one that is
not honest prouoketh him vnto
wraath.

The. xv. Chapter.

Proverbes.

Pro. 25. c.
and. 25. c.
i. re. 15. b.
3. re. 21. b.



Soft answer putteth downe displeasure, but froward wordes prouoke vnto anger.

A wyse tonge comendeth knowledge, a foolissh mouthe blabbeth out nothyng but foolyshnes.

The eyes of the Lorde loke in euerye place, both vpon the good and badde.

An wholsome tonge is a tre of lyfe, but he that abuseth it, hath a broken mynde.

A foole despyseth his fathers correction, but he that taketh hede when he is reprovied shall haue the more vnderstandynge.

In the house of the righteous are great ryches, but i þ increase of the vngodlye ther is mysorder.

A wyse mouth poureth out knowledge, but the herte of the foolyssh

The .xv. Chapter.

Foolysh doth not so.

o The Lorde abhorreth the p^{ro}. 21. d.
sacrifice of the vngodly, but the Ec. 34. c.
prayer of the ryghteous is accep^t. 66. a.
table vnto hym.

The waye of the vngodly is
abhomination vnto the Lorde,
but who so foloweth ryghtous-
nes, hym he loueth.

He that forsaketh the ryght
strete shall be sore punyshed: and
who so hateth correction falleth

The hel with her (into death.
payne is knowē vnto the Lorde B
how much more thē the hertes of

A scornefull body loueth (mē: Sap. 2. c
not one that rebuketh hym no:
her wyl he come amōg the wise.

o A meery herte maketh a chere p^{ro}. 12. d.
full countenance: but an vnguyet and. 17. b
minde maketh it heuye. Ec. 30. c.

A wise herte seketh after know-
ledge, but the mouth of fooles
medleth

Proverbs.

medleth wyth foolyshnes.

All the dayes of the poore are miserable: but a quyet herte is a continuall feaste.

ps. 26. b. Better is a lytle wyth the feare of the Lorde then great
1. tim. 6. b treasure for they are not wyth out sorowe.

Better is a messe of potage
with loue, then a fatte oxe wyth
euell wyll.

Pro 15. a An angrie man styreth vp
stryfe, but he that is pacient sty-
leth discorde.

The waye of the clouthful is
ful of thornes, but the strete of
the righteous is well clenfed.

pro. 10. a. A wyse sonne maketh a glad
father, but an vndiscrete bodys
shameth his mother.

A foole reioiceth in foolyshe
thinges, but a wyse man loketh
well to his owne goynges.

Unaduyced

The .xv. Chapter.

Unaduyced thoughtes shall
come to noughte: but where as
are men that can gyue counsell,
there is stedfastnesse.

How ioyful a thing is it, a
man to gyue a cōueniēt answer.

How pleasaunt is a worde
spoken in due season:

The way of lyfe leadeth o vn
to heauen, that a man shulde be-
ware of hell beneth.

Some
reade to
make
wyle.

The lord wyl breake downe
the house of the proude, but he
shal make fast the borders of the
wydowe.

The lord abhorreth the yma-
ginatiōs of the wicked: but pure
wordes are pleasant vnto hym.

The couetous man rooteth
vp hys owne house, but who so
hateth rewardes shal lyue.

A righteous man miseth in
his mynde howe to do good: but
the

Monerbes.

the mynde of the vngodly ymagi-
neth howe he maye do harme.

The Lorde is farre from the
vngodly, but he heareth the pray-
er of the ryghteous.

Lyke as the clearnesse of the
eyes reioyceth the hert, so doth a
good name fede the bones.

The eare that harkeneth vnto
to wholsome warnynge, and en-
clineth therto, shal dwel amonge
the wyse.

He that refuseth to be refo-
rmed, despyseth hys owne soule:
but he that submitteth him selfe
to correction, is wyse

The.xvi. Chapter.



The feare of the lorde is
the right science of wis-
dome, a lowlynes, go-
eth before honour.

A man maye well purpose a
thinge in his herte, but the an-
swere

The xvi. Chapter

were of the tonge commeth of
the Lorde.

o A mā thinketh al his wayes p^{ro}. 12. 8.
to be cleane, o but it is the lorde o p^{sa}. 32. 6
that fashyoneth the myndes.

o Commyt thy workes vnto p^{sa}. 36. 2
the Lorde, and loke what thou
deuyfest, it shal prospere.

The Lorde doth all thynges
for hys owne sake: yea and whē
he kepeth the vngodlye for the
daye of wyath.

The Lorde abhorreth al pre-
sumptuous and proude hertes,
ther maye nother strēgth nor po-
wer escape.

with louing mercy & faythful-
nes sinnes are forgiuē, & who so
feareth the lorde eschueth euell.

when a mans wayes please
the Lorde, he maketh hys verye
enemyes to be his frendes.

Better it is to haue a lytle
E.ii. thinge

Proverbes.

thinge with righteousnesse, then
great rentes wrongefully gotten

pro. 10. 19. c

o A man deuytleth a waye in
his hert, but it is the Lorde that
ordreth hys goynges.

When the propheey is in the
typpes of the kyng, hys mouth
shal not go wronge in iudgement.

pro. 11. a. balauunce are the Lordes, he mea-
and. 20. b keth al weyghtes.

It is a greate abhominacion
when Kynges are wyched: for
kinges seate shulde be holden
with ryghteousnesse.

Ryghteduse typpes are plea-
saunt vnto kynges, and they loue
him that speaketh the truth.

The kynges displeasure is
messenger of death, but a wyse
man wyll pacifye him.

The chereful countenaunce of
the kyng is lyfe, and his lowynge
face

The. xvi. Chapter.

Favour is as the eueninge dewe.

o To haue wysedome in possession is better then golde, and to gette vnderstandynge is more worth then syluer.

Pro. 8. 9

The path of the righteous eschyneth euil, & who so loketh wel to hys wayes kepeth hys owne soule.

Presumptuousnes goeth before destruction, & after a proude stomache there foloweth a fall.

Better it is to be of humble minde with the lowly, than to diuide the spoyle with the proude

He that handleth a matter wysely, obteyneth good o and blessed is he, that putteth hys trust in the Lorde.

Ps. 2. 6

Who so hath a wyse vnderstandynge, is called to counsell, but he that can speake fayre, getteth more ryches,

E.iii. Un-

Proverbes.

thinge with righteousnesse, then
great rentes wrongefully gotten

pro. 10. 19. c

o A man deuyleth a waye in
his hert, but it is the Lorde that
ordreth hys goynges.

When the prophecy is in the
lyppes of the kynge, hys mouthe
shal not go wronge in iudg. mēt.

pro. 11. a. balauce are the Lordes, he mea-
and. 20. b keth al weyghtes.

It is a greate abhominatiō
when Kynge are wycked: for a
kinges seate shulde be holden by
with ryghteousnesse.

Ryghteous lyppes are pleas-
sant vnto kynge, and they loue
him that speaketh the truth.

The kynge's displeasure is a
messenger of death, but a wyse
man wyll pacifye him.

The chereful countenance of
the kynge is lyfe, and his lowynge
fa

The. xvi. Chapter.

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E. iii. Un=

Proverbes.

Understandynge is a well of
lyfe vnto hym that hath it, as
for the chakening of fooles, it is
but foolyshnes.

The herte of the wyse enlour-
meth his mouth, & amendeth the
doctrine in his lippes.

Fayre wordes are an honye
combe, a refreſhing of the mynde,

And health of the bones.

De. 12. a. **There is a waye that men**
pro. 24. b thynke to be ryght, but the ende
Esa. 50. c therof leadeth vnto death.

A troublous soule disquieteteth
her ſelfe: for her owne mouth
hath brought her therto.

An vngodlye perſon ſpyrreth
by euell, and in hys lippes he is
as an whote burnyng fyre.

A froward body cauſeth ſtrife
& he that is a blabbe of his tonge
maketh diuiſion among princes

A wycked man begyleth hys
neyghe

The.xvi.Chapter.

neighbour, and leadeth hym the way that is not good.

He that winketh with his eyes ymagineth mischefe: & he that biteth his lippes, wil do som harme

o Age is a crowne of worship **Leu.19.9**
yf it be founde in the way of righteousness.

A pacient man is better then one that is stronge: and he that can rule hym selfe, is more worth then he that wynneth a citie.

The lottes are cast into the lap but theire fal stādeth in the Lorde

The.xvii.Chapter.

Better is o a dyve morsell **eccl. 10. 2**
with quyetnes, then a ful house, and many fat cattel wyth stryfe.

A discrete seruant shal haue more rule then the sonnes that haue no wysedome, & shal haue like herytage with the brethren.

E.iiii. Lyke.

Proverbes.

Map. 3. a o Lyke as syluer is tryed in
1. pet. 1. b. the fyre, and golde in the forname
euen so both the Loyde proue the
hertes.

A wicked body holdeth moche
of false lippes, & a dissembling per-
son getteth eare to a deceitful tong

o who so laugheth the poore
to scoone, blasphemeth hys ma-
pro. 14. d ker: o & he that is glad of ano-
o iob. 31. c ther mans hurt, shall not be un-
punished.

o Chylders chyldre are a wo-
ship vnto the elders, & the fathers
are the honour of the chyldren.
pro. 24. c.

An eloquente speache becom-
meth not a foole, a dissembling
mouth also besemeth not a prince

Liberality is a precious stone
vnto hym that hath it: for wher
so euer he becometh he prospereth.

who so couereth another
mans offence, seketh loue, but he
shall

The.xviii.Chap.

that discloseth the faute, setteth
frendes at variaunce.

One reprove onely doth more
good to him that hath vndersta-
dyng, then an hundred stryppes
vnto a foole.

A seditious person seeketh mis-
chefe, but a cruel messenger shall
be sent agaynst him.

It were better to come a-
gaynst a thefe were robbed of her
whelpes, then agaynst a foole in
hys foolyshnes.

o who so rewardeth euell
for good, the plague shall not de-
parte from hys house.

i.re.24.e.

He that soweth discorde and
stryfe, is lyke one that dyggeth
vp a waterbroke: but an open ene-
mye is lyke the water that breas-
keth out and runneth abrode.

and.26.b

ii.re.12.f.

The lord hateth as wel hym
that justifieth the vngodly, as hym

that

Proverbes.

that cōdemneth the innocent.

what helpeth it to gyue a foole money in his hande, where as he hath no mynde to bye wysedom.

He is a frende that alway loveth: & in aduersitie a man shall knowe who is his brother.

Pro. 6. a o who so promyseth by the hād
and. 11. b & is suertie for an other, he is a foole.

He that loueth stryfe, delyteth in synne: and who so setteth his doze to hygh, scheketh after a fal.

D who so hath a frowarde hert, obtayneth no good: and he that hath an ouerthwart tonge, shall fall into myschefe.

An vnwysse bodye byngeth him selfe into sorow, and the father of a foole can haue no ioye.

Pro. 12. d o A mery hert maketh a lusty
and. 15. b age, but a sorowfull mynde dryeth vp the bones.

The

Proverbs.

o The vngodly taketh gyftes
out of the bolome, to wraſte the
wayes of iudgement. **eccl. 30. 8**
exo. 23. 8

o wyſedome ſhyneth in the face
of hym that hath vnderſtanding
but the eyes of the fooles wan- **Ecc. 2. 4**
der thowwe out al landes.

o An vndiſcrete ſon is a greſe **pro. 19. 1**
vnto hys father, and heuynelle
vnto his mother that bare hym.

To punyſh the innocent, and
to ſmyte the princes that gyue
true iudgement, are both euell.

o He is wyſe & diſcrete, that **Iaco. 1. 6.**
tempereth hys wordes: and he is
a man of vnderſtandyng, that
maketh moche of hys ſpirite.

o Yea a very foole (when he **Iob. 13. 8**
holdeth hys tonge) is counted
wiſe: and to haue vnderſtanding
when he ſutteth hys lyppes.

The xliii. Chapter.

Who ſo hath pleaſure to ſow
diſcorde pycketh a quarell

Exhortations.

In every thyng.

A foole hath no delyte in vnderstandyng, but onelye in those thynges wherein hys hert reioyceth.

where vngodlynesse is, there is also disdayne: and so there followeth shame and dishonour.

The wordes of a mans mouth are lyke deep waters, & the wel of wisdom is like a ful streame.

pro. 24. c.

o It is not good to regard the person of the vngodly, or to put backe the righteous in iudgement

A fooles lippes are ever brawlyng, and his mouth prouoketh vnto battayle.

A fooles mouth is his owne destruction, and his lippes are the snare for hys owne soule.

The wordes of a flanderer are very woundes & go thorow vnto the inmost partes of the body
who

The .xviii. Chapter.

who so is slouthfull & slacke
in his labour: is the brother of
him that is a mayster.

The name of the Lorde is a
stronge castel, the ryghteous flye
vnto it, and shalbe saued.

But the rygh mā's goodes are
his strōg holde, yea he taketh thē
for an high wal round about him

After pryde cometh destructi-
on, and honour after lowlynes.

○ He that gyueth sētece in a **Eccl. ix.**
matter before he heare it, is a
foole, & worthy to be cōfounded.

A good stomacke dysyueth a-
way a mans disease: but whē the
spyte is vexed, who may abide it

A wyse herte laboureth for
knowledge, and a prudence eare
seketh vnderstandyng.

A liberalitie bringeth a man to
honour and worshyppe, and set-
teth him amonge great men.

The

Proverbes.

The ryghteous excuseth hym
selfe fyrst of al, yf his neighbour
come, he shal fynde hym.

The lot pacifyeth variaunce
and parteth the myghty alöder.

The vnitie of brethre is strong
get tha a cassel, & they sholde to
gether, as like the bar of a palace

A mans belly shalbe satisfied
with the frute of his own mouth
and with the encrease of his lip-
pes shal he be fylled.

Death & lyfe stande in the po-
wer of the tonge, he that loveth
it, shal entoye the frute thereof.

pro. 19. b.
and. 21. b.

Who so syndeth a wife, syn-
deth a good thing: & receyvethe an
wholsome benefite of the lord.

The pooze maketh supplica-
tion and prayeth mekely, but the
ryche gyueth a rough answer.

A frende shal delecteth in loue, doeth
a man more frendshyp, & speaketh
fa-

The. xix. Chapter.

fafter vnto hym then a brother.

The. xix. Chapter.

Etter o is the pooze that

B lyueth godly, then the blas phemer that is but a foole p10.28.

where no discretio is, ther the
soul is not wel, & who so is swift
on foote stumblith hastely.

Follyshnes maketh a mā to go
out of his way: & thā is his hert
vnpacient agaynst the Lorde.

Ryches make many frendes,
but the pooze is forlaken of hys
owne frendes.

A false witnesse shal not re-
mayne unpunished, and he that De. 19. D.
speaketh lyes shal not escape.

The multitude hangeth vpon
great men, and euery mā fauou-
reth him that gyueth rewardes.

As for the pooze, he is hated
amonge all hys brethren, yea his
owne frendes forlake hym, And
he

Proverbs.

he that gyueth credēce vnto woꝝ
des, getteth nothyng.

15 He that is wyse loveth hys
owne soule, and who so hath
vnderstandyng shal prosper.

A false wytnesse shal not re-
mayne unpunished: and he that
speaketh lyes shal perishe.

Delicate ease becometh not a
foole, moche more vnseemly is it
a boȝe mā to haue þe rule of pꝛices

A wyse man putteth of dis-
pleasure: and it is honour to let
pro. 18. c. some faultes passe.

The kynges disfaour is like
the roaryng of a Lyon: but hys
frendshyp is lyke o the dewe vpo
pl. 13. 2. a. the grasse.

pro. 17. d o An vndiscrete sonne is the
heynesse of his father, o and a
brawlyng wyfe is lyke the topp
pro. 17. c. of an house, where thowwe it is
euer droppynge.

House

The .xix. Chapter.

House and rycheſſe maye a ma
haue by the heritage of his elders
o But a diſcrete woman is the
gyfte of the Lorde.

pro. 18. 2.

Slouthfulneſſe bryngeth ſlepe
an ydle ſoule ſuffreth hungr.

Whoso kepeth the commaun-
dement kepeth hys owne ſoule:
but he that regardeth not hys
waye, ſhall dye.

He that hath pytie vpon the
poore lendeth vnto the Lorde: and
loke what he layeth out, it ſhall
be payed hym agayne.

Chasten thy ſonne whyle there
is hope: but let not thy ſoule be
moued to ſlape hym.

For great wrath bringeth harme
therfore let hym go, and ſo may-
eſt thou teache hym nurtoure.

O gyue eare vnto good counſel,
and be content to be reſourmed,
that thou mayſt be wiſe hereafter

f.

There

The xix. Chapter.

pro. 16. b **o** There are many denyers in
a mans hert: neuerthelesse, the
counsayl of the Lord shal stande.
It is a mans worshyppe to do
good, and better is it to be a wyse
man then a dissembler.

D The feare of the Lord prefer-
ueth the lyfe: yea it gyueth plen-
teousnesse without the visitatio
of any plague.

pro. 26. d **o** A mouthfull bodye shutteth
his hande into his bosome, so
he can not put it to his mouth.

pro. 21. d. **o** If thou smytest a scornewall
person, the ignorant shall take
better heede: and yf thou repro-
uest one that hath vnderstanding
he wyll be the wyser.

He that hurteth hys father,
or shutteth out his mother, is a
shamefull and vnworthy sonne.

My sonne, heare nomore the
doctrine that lea deth the awaye
from

The .xix. Chapter.

from the wordes of vnderstandynge.

A false witnesse laugheth iudgement to scoyne, and the mouthe of the vngodlye eateth vp wyckednesse.

Punishments are ordeyned for the scoynerful, and strypes for fooles backes.

The .xx. Chapter.

Wine o is a voluptuous thyng, and dronkennesse causeth sedicion, whoso delyteth therein shall neuer be wylse. Eph. 5. 6 3. Cl. 3. 6

o The kyng ought to be feared as the roying of a Lyon, whoso prouoketh hym vnto angre, offendeth agaynst his owne soule. p. 10. 24. c

It is a mans honour to kepe hym selfe from stryfe: but they that haue pleasure in brawlyng, are fooles euery one.

A. ii.

A South

Proverbes.

A Southfull bodye wyll not
go to plowe for colde, therfore
shall he go a beggyng in comer,
and haue nothyng.

Wyle counsell in the herte of
man is lyke a water in the depe
of the earth: but he that hath vn
derstandyng, byngeth it forth.

Many there be that are called
good doers, but wher shall one
fynde a true saythfull man?

B whoso leadeth a godly and in
psal. 3. a. nocent lyfe: o happy shall his chil
dren be, whom he leueth behynde.

A kynge that syteth in iudge
ment and loketh well about him
driueth awaye all euyl.

1. Ioh. 1 b o who can say: my hert is cleane,
I am innocent from synner

pro. 20. d o To vse two maner of weygh
tes, or to vse two maner of mea
sures, both these are abhominab
le vnto the Lorde.

A chylde

The .xx. Chapter.

A chylde is knowen by his con-
uersation, whether his workes
be pure and ryght.

As for the hearyng of the eare
and the syght of the eye, the lord
hath made them both.

Welyte not thou in slepe, lest
thou come vnto pouertye: but
open thyne eyes, and thou shalte
haue breed ynough.

It is noughte, it is nought,
(say men) when they haue it: but
when it is goone, they gyue it a
good worde.

A mouth of vnderstandyng is
more worthe then golde, manye
precious stones & costly iewels.

o Take his garment that is p10. 6. a.
suretye for a straunger, and take and. 27 b
a pledge of hym for the vnkno-
wen mans sake.

Euery man lyketh the bredde
that is gotten with disceyte: but

Proverbes.

at the last his mouth shall be fyl-
led with grauell.

Ethowwe counsaile the thyn-
ges that men deuple go forward
and with discretion ought war-
res to be taken in hande.

Medle not with hym that be-
wrayeth secretes, and is a schau-
derer, and discepueth wyth hye
lyppes.

Exo. 21. b o whoso curseth his father &
Leu. 20. b mother, his lyght shall be put out
and. 21. b in the myddest of darkenesse.

De. 27. c. o The herytage that com-
2. re. 15. a meth to hastily at the fyrst, shall
o mat. 5. c not be praysed at the ende.

Ro. 12. c. o Hare not thou: I wyll re-
compence euyl: but put thy trust
in the Lorde, and he shall defend
pro. 20. b the.

o The Lorde abhorreth two
maner of weyghtes, and a false
balaunce is an euyl thynge.

The

The .xx. Chapter.

o The Lorde ordreth euerye **D**
mans goinges : for what is he **Ier. 10. 8**
that vnderstandeth hys owne
wayes?

It is a snare for a man to
blaspheme that w^hych is holpe,
and then to go aboute wth vo-
wes.

o A wyse kynge destroyeth the **I. re. 15. c.**
vngodly, and bringeth the whele
ouer them.

The lanterne of the Lorde is
the breathe of man, and goeth
thorowe all the inwarde partes
of the bodye.

o Mercye and faythfulnesse
preserue the kynge, and with lo: **p 10. 29. b.**
upng kyndnesse his seate is hol-
den vp.

The strength of yongemen is
theyr worshyppe : and a graye
heedde is an honoure vnto the
aged:

Proverbs

Woundes dyue away euyl:
and so do strypes the inwarde
partes of the bodye.

The.xxi.Chapter.

A 4.16. I.c. **T**he o kynges herte is in
the hande of the Lorde,
lyke as are the ryuers of
water: he maye turne it
whither so euer he wyll.

Mt.6.b Euerye man thynketh hys
owne waye to be ryght, but the
Lorde iudgeth the hertes.

o To do ryghteousnesse and
iudgemēt is moze acceptable vnto
the Lorde then sacrifice.

A presumptuous loke a proude
stomake, and the lanterne of thy
vngodlye is synne.

The deuyles of one that is
diligent, bynge plenteousnesse
but he that is vnaduyfled, com-
meth vnto pouertie.

whoso hoordeth vp rycheffe
with

The .xli. Chapter.

with the deceptfulnes of his tōg,
he is a foole, and lyke vnto the
that seke theyꝝ owne death.

The robberyes of the vngod
lye shalbe theyꝝ owne destruction
foꝝ they wolde not do the thyng
that is ryght.

The wayes of the frowarde
are straūge: o but the workes of titū. i. c.
hym that is cleane, are ryght.

o It is better to dwell in a pꝛo. 25. d.
corner vnder the house toppe,
then with a bꝛauling woman in
a wyde house.

The soule of the vngodly wyf
sheth euyl, and hath no pytē vp
on his neyghbour.

When the scoꝛnefull is punyssh
ed, the ignoꝛaant take the bet
ter hede: and when a wyse man
is warned, he wyll receyue the
moꝛe vnderstandyng.

The ryghteous enfourmeth
the

Proverbes

the house of the vngodly, but the
vngodlye goo on styll after they;
mat. 18. d owne wickednesse.

o Whoso stoppeth the eare at
the cryinge of the poore, he shall
crye hym selfe, and not be heard.

A pryncereward pacifyeth
displeasure, and a gyft in the bo-
some styllleth furyousnesse.

The iuste delyteth in drynge
the thyng that is ryght, but the
workes of wyckednesse, abhorre
the same.

The man that wandreth out
of the waye of wysdome, shall re-
mayne in the congregation of
the deed.

E He that hath pleasure in ban-
kettes shall be a poore man.

pro. 23. b. o whoso delyteth in wyne and
delycates, shall not be ryche.

The vngodlye shall be gyuen
for the ryghteous, and the wyck-
hed

The. xxii. Chapter.

ked for the iust.

o It is better to dwell in a **Ecc. 25. 6**
wyldernesse, then with a chiding
and an angry woman.

In a wyle mans house there
is great treasure and plenteous-
nesse: but a foolysch body spendeth
bp all.

whoso foloweth ryghteous-
nesse and mercye, fyndeth bothe
lyfe, ryghteousnesse, and ho-
noure.

A wyle man wynneth the cle-
re of the myghty, and as for the
strength that they trust in, he brin-
geth it downe.

o whoso kepeth his mouth & **D**
his tonge, the same kepeth hys **pro. 12. 6.**
soule from trouble. **and. 21. 8**

He that is proude and presum-
ptuous, is called a scorneful mā,
whych in wyath dare worke ma-
liciouslye,

The

Proverbes.

The voluptuousnesse of the
youthful is his owne death, for
hys handes wyl not labour.

He coueteth and desyret all
the daye longe, but the ryghtous
is alway gyuyng, and kepeth no
thyng backe.

P10.15.c

Iere. 7.c

○ The sacrifice of the vngodly
is abhominacion, for they offer
the thyng that is gottē with
wychednesse.

p10.19. a

○ A false wytnesse shal perish
but he that wyl be contente to
heare, shall alwaye haue power
to speake hym selfe.

An vngodlye man goth forth
rashlye, but the iust refourmeth
hys owne waye.

Esa. 8. 1 a

and. 26 b

opl. 3 2.c.

○ There is no wysdome, there
is no vnderstandyng, there is no
counsaile agaynst the Lorde.

○ The horse is prepared against
the day of battayle, but the lorde
gyueth

The .xxii. Chapter.

gyueth the victoꝛye.

The .xxii. Chapter.

A Good name is more
worthe then greate ry-
ches, and louynge fa-
mour is better then syl-
uer and golde.

whether ryches or pouertye
do mete vs, it cometh all of god.

A wyse man seeth the plage, &
hedyeth hym selfe, but the foolyssh
go on styll and are punyshed.

The ende of lowlynesse, and
the feare of God is rychesse, ho-
nour, prosperitie and health.

Speares and snares are in the
way of the froward, but he that
wyl kepe his soule, let hym flye
from fache.

If thou teachest a chyld in his
youth what way he shulde go, he
shall not leaue it when he is olde

The ryche ruleth the poore,
and

Ecc. 7.
Ecc. 41

Proverbes.

and the borrower is seruaunt to the lender.

He that soweth wyckednesse, shal reape sorowe, and the rodde of his plage shal destroye hym.

Ecl. 31. a

o A louyng eye shalbe blessed: for he gyueth of his breed vnto the poore.

Cast out the scornefull man, and so shall stryfe go out wyth hym: yea variaunce and sclander shall cease.

B whoso deliteth to be of a cleane hert, and of gracious lyppes, the kynge shalbe his frend.

The eyes of the Lorde preserve knowledge, but as for the wordes of the despyteful, he bringeth them to nought.

The stouthfull bodye sayeth there is a lyon without, I might be slayne in the strete.

pro. 23. e

o The mouth of an harlot is a depe

The xii. Chapter.

A type ppe: wher in he falleth, that
the Lorde is angry withall.

o foolyshnesse stycketh in the Gen. 8. d
hert of the lad, but the rodde of
corection dryueth it awaye.

whoso doeth a pooze man
wronge, to encrease his owne ri-
ches: gyueth (communeie) vnto
the ryche, and at the last cometh
to pouertie hym selfe.

My sonne, bow downe thyne
eare and herken vnto the wordes
of wysedome, applye thy mynde
vnto my doctrine: for it is a ple-
saunt thyng, yf thou kepe it in
thyne hert, and practyse it in thy
mouth: that thou mayest alway
put thy trust in the Lorde.

Haue not I warned the very
oft with counsell and learnyng
that I myghte shewe the the
truthe, & that thou with the ve-
ritie myght answer them that
laye

Proverbs.

lape any thyng agaynst the

Be that thou robbe not the
poore bycause he is weake, and
opprelle not the simple in iudges-
ment: for the Lorde him selfe will
defende theyr cause, and do vio-
lence vnto them that haue vsed
violence.

Do not make no frendshipp with an
angrye wylful man, and kepe no
companye with the furious: lest
thou learne his wayes, and re-
ceyue hurt vnto thy soule.

pro. 6. a.

11. b. 17. c

Be not thou one of them
that bynde theyr hande vpon pro-
myse, and are surety for det: for
yf thou hast nothyng to paye,
they shal take away thy bed fro
vnder the.

De. 27. c

pro. 23. a.

Thou shalt not remoue the
lande marke which thy forefathers
haue sette.

Deepest thou not, that they which
be

The .xxiii. Chapter.

Euē amonge those that he es
uer at the wyne, and seke out
where the best is.

Loke not thou vpon the wyne,
how red it is, and what a colour
it gyueth in the glasse.

It goeth downe softly, but
at the last it byteth lyke a serpent,
and styngeth as an adder.

So shall thyne eyes loke vnto
strange women, and thyne
herte shall muse vpon frowarde
thynges.

Yea thou shalt be as though
thou slepedst in the myddes of
the see, or vpon the top of a mast.

They wounded me (shalt
thou saye) but it hath not hurte
me: they smote me but I felte it
not.

When I am well wakened, I
wyl go to the drynke agayne.

The .xxiiii. Chapter.

G. f. Be

Proverbes.

A not thou gelous once
wycked men, and desyre
not thou to be among the.
For they herte ymagy-
neth to do hurt, and they lyppes
talke of myschefe.

pro. 23. b
and. 24. c

Thow wysdome an house
shalbe buylded, and with vnder-
standing it shalbe set vp.

Thow discretion shall the
chambres be fylled with all cost-
ly and pleasaunt ryches.

A wyle man is strong: yea a mā
of vnderstanding is better, then
he that is myghty of strength.

For with discretion must war-
res be taken in hande, and where
as are many that can gyue good
counsell, there is the victoie.

Wysdome is an hygh thyng,
yea euen to the foole: for he dare
not open his mouthe in the gate.

He that ymagineth myschefe,
may

The. xliii. Chapter.

may well be called an vngrate-
ous persone.

The thought of the foolysh is
synne, and the scorneful is an ab-
omination vnto men.

If thou be ouersene and ne-
gligent in the tyme of nede, then
is thy strength but small.

Delyuer them that goo vnto
death, and are ledde awaye to be
slayne, and be not negligent ther
in. If thou wylt save: I knowe
not of it.

Thynkest thou that he which
made the hertes, doeth not con-
sydye it? and that he whiche re-
gardeth thy soule, seeth it not?

Shal not he recompence euery
man accordyng to hys workes?

My sonne, thou eatest hony
and the swete hony combe, for it
is good and swete in thy mouth.

G. liii.

Euery

Prouerbes.

**Euen so shal the knowledge of
wysedome be vnto thy soule, as
soone as thou hast gotten it.**

**And there is good hope: yea
thy hope shall not be in vayne.**

**Lay no pryuy wayte wycked:
ly vpon the house of the ryghte
ous, and disquiete not hys re
styng place.**

Pla. 33 c **o For a iust man falleth seuen**
and. 36 d **tymes, and ryseth vp agayne:**
but the vngodly falleth to wyckednesse.

pro. 17. a **o Reioyce not thou at the fall**
of thyne enemye, and lette not
thyne herte be gladd when he
stumbleth.

Lest the Lord (when he seeth it)
be angrie, and turne his wrath
from hym vnto the.

pro. 23. b **o Let not thy wrath and ge**
and. 24 a **lousye moue the, to folowe the**
wycked and vngodlye.

And

The. xliii. Chapter.

be diligent in theyr busynesse,
stande before kynges, and not a-
monge the symple people.

The. xliii. Chapter.

When thou syttest at the ta-
ble to eat with a lord, or-
der thy selfe manerly with
the thynges that are set be-
fore the.

Measure thyne appetyte, and
if thou wylte rule thyne owne
selfe, be not overgrede of hys
meate: for meate begyleth and de-
ceyueth.

Take not ouer greate tra-
uayle and labour to be ryche, **Ecc. 27. a**
beware of suche a purpose. **Jer. 17. b**
1. tim. 6. b

why wylte thou set thyne eye
vpon the thyng which cōdeynlye
danysheth awaye?

For ryches make them selues
wynges, and take theyr flyght,
lyke an eagle in the ayre.

Eats

Proverbes.

Eate not thou with the enni-
ous, and desyre not his meate,
for he hath a marnaylous herte.

He sayth vnto the eate & drinke
where as his hert is not with y.

Yea the morsels that thou hast
eaten shalte thou perbake, and
lese those swete wordes.

Tell nothyng into the eares of
a foole, for he wyll despyse the
wisdomme of thy wordes.

pro. 22, d

Remoue not the olde lande
marke, and come not with in the
felde of the fatherlesse. For he
that delyuereth them is myghty,
euen he shall defende theyr cause
agaynst the.

Applye thyne herte vnto learn-
ing, and thyne eare to the word
of knowledg.

pro. 13. c

Eccl. 30, a

Withholde not correction fro
the childe: for if thou beatest him
with the rodde he shal not dye.

Thou

3

The. xlii. Chapter.

Thou smyttest hym woth the
rodde, but thou deliuerest hys
soule from hell.

My sonne, yf thyne herte re-
ceyue wisdom, my hert also shal
reioyse: yea my reynes shalbe ve-
ry glad, yf thy lippes speake the
thyng that is ryght.

Let nat thyne hert be gelous p^{ro}. 24. ●
to folowe synners, but kepe the and. c.
styll in the feare of the Lorde all
the daye long: for the ende is not
yet come, and thy paciēt abyding
shall not be in vayne.

My sonne, gyue eare and be
wyse, so shal thyne hert prosper
in the waye.

Kepe no company with wyne
dybbers, and ryotous eaters of
fleshy: for suche as be dyckerdes p^{ro}. 21. ●
ryotous shall come to wuertie:
and he that is gyuen to moche
sleepe shal go with a ragged cote.

G. ii.

Exa

Proverbs.

Gyne eare vnto' thy father,
that begat the, and despyle not
thy mother when she is olde.

Laboure for to get the truth:
fel not away wisdom, nurture
and vnderstandyng (for a rygh-
teous father is maruailous glad
of a wyse sonne, and delyteth in
hym:) so that thy father be glad,
and thy mother that bare the,
shall reioyse.

My sonne, gyue me thyne hert,
and let thyne eyes haue pleasure

Pro. 22. 6. in my wayes.

For a whoze is a depe graue
and an harlot is a narrow pyt.

She lurketh lyke a thefe, and
those that be not aware, she bryn-
geth vnto her.

Where is wor where is sorow
where is stryfe where is braw-
lyng where are woundes with-
out cause where be redde eyes

Euen

71 8

The xxv. Chapter.

uer dyf the.

The correction of the wyse is
to an obediēt eare a golde cheyn
and a scwell of golde.

Lyke as the wynter colde in
the haruest, so is a faythful mes-
senger to him that sent hym, and
refresheth his masters mynde.

Whoso maketh great bootes
and gyueth nothyng, is like clou-
des and wynde without rayne.

With patience may a pynce be
pacified, and with a softe tong
maye rygorousnesse be broken.

If thou fyndest hony, eate so
moche as is sufficient for the: lest
thou be ouer full, and perbrake
it out agayne.

Withdawe thy foote from thy
neighbour's house, lest he be we-
rye of the, and so abhorre the.

Whoso beareth falsse witnesse
agaynst hys neighbour, he is a
very

E
Ge. 32. a.
I. re. 25. c.
p. 10. 15. a.

Proverbes.

very speare, a swearde & a sharpe
arowe.

The hope of the vngodly in
tyme of nede is like a rottē tooth
and a clipperry foote.

Who so syngeth a songe to a
wycked hart, clotheth him with
ragges in the colde, and poureth
byneger vpon chalke.

i. re. 30. b.

Ro. 22. x

o If thyne enemye hunger, feed
him: yf he thirst, geue him drincke:
for so shalte thou heape coales
of fyre vpon his heade and the
Lorde shall rewarde the.

The northe wynde dryueth
away the rayne: euen so both an
earneste sober countenaunce a
backbiter's tunge.

pro. 21. b

o It is better to lye in a corner
vnder the roofe, thā with a braw-
lynge woman in a wyde house.

A good reporte out of a farre
countrie, is lyke colde water to
a thyrster

9
The. xxi. Chapter.

a thyrsty soule.

A ryghtous man falling downe
before the vngodly: is like a trou-
bled well and a spynges that is
destroyed.

Aske as it is not good to eate
to much hony: euē so he that will
searche out highthings, it shalbe
to heuy for hym.

Ecc. 3. 1

He that can not rule himselfe
is lyke a cytle, whiche is broken
downe, and hath no walles.

The. xxi. Chapter.

Like as snowe is not mete
in sommer nor rayne in har-
uest: euē so is woorthyp vn-
seemely for a foole.

Like as the byrde and the
swallow take theyr flight: and
flye here and there: so the curse
that is gyuen in bayne shall not
lyght vpon a man.

Unto

Proverbes.

Pla. 31.6

¶ Unto the boſe belongeth a
whyp, to the Aſſe a bydle, and a
rodde to the fooles backe.

¶ Gyue not the foole an anſwere
after his foolyſhneſſe, leſte thou
become lyke vnto hym: but make
the foole an anſwere to his foo-
lyſhneſſe, leſt he be wyſe in hys
owne conceyte.

¶ He is lame of his fete, yea dꝛō-
ken is he in vanitie that cōmpt-
teth any thyng to a foole.

¶ Lyke as it is an vnſemelpe
thyng to haue legges, and yet to
halte: euen ſo is a parable in the
fooles mouth.

¶ He that ſetteth a foole in high
dignitie: that is euen as yf a mā
dyd caſt a pꝛecious ſtone vpon
the galous.

26 ¶ A parable in a fooles mouth,
is lyke a thorne that pryketh a
dꝛonken man in the hande.

A man

The. xliii. Chapter.

And why? the wycked hath **Job. 21. 8**
nothyng to hope for, and the **Psa. 13. 8**
candle of the vngodly shalbe put
out.

o My soune, feare thou the **p. 20. 20. 8**
Lorde and the kyng, and kepe no
company with the sclaunders,
for theyr destruction shall come
sodeynly, and who knoweth the
fall of them both?

These are also the sayin-
ges of of the wyse.)

o It is not good to haue re- **p. 10. 18. 84**
spect of any person in iudgemēt.

He that sayth to the vngodly
thou art ryghtous, hym shall the
people curse: yea the comunaltie
shall abhorre hym.

But they that rebuke the vn-
godlye shalbe commended, and a
ryche blessing shall come vpon
them.

He

Proverbes.

He maketh hym selfe to be wel
loued, that gyueth a good an-
swere.

First make vp the worke that
is without, and loke wel to that
which thou hast in the selde, and
then buylde thyne house.

Be no false wytnesse agaynst
thy neighbour, and hurt not him
pro. 20. c. wyth thy lippes.

○ Say not: I wyl handle hym
euen as he hath dealete with me,
and wyl rewarde euery man ac-
pro. 6. a. cording to his dedes.

○ I went by the selde of the
slouthfull, and by the vyneyarde
of the foolysh man.

And lo, it was all couered with
nettles, and stode ful of thistles,
and the stonc wall was broken
downe.

This I sawe and consydred
it well: I looked vpon it, and toke
it

7
The xxv. Chapter.

It for a warnynge. Yee slepe on
styll a lytle, slombre a lytle, folde
thynne handes together yet a lytle
so shall pouertie come vnto the
as one that trauayleth by the
waye, and necessitie lyke a wea-
pened man.

The xxv. Chapter.

These also are wallo-
mons prouerbes which
the men of Ezechias
kyng of Iuda gath-
ered together.

It is the honoure of god to kepe
a thyng secrete. but the kynges den. 17. v
honour is to searche out a thyng.

The heauen is highe, the earth
is depe. and the kynges harte is
vnsearchable.

Take the dross from the sil-
uer, & there shalbe a cleane vessel
therof:

Take

Proverbs

Take away vngodlynesse fro
the kynge, and his seate shall be
stablyshed with ryghtousnesse.

Put not forth thy selfe in the
presence of the kynge, and please
not in the place of great men.

Lu. 14. a

Better is it, that it be sayde
vnto the: o come vp hyther, then
thou to be set downe in the pre-
sence of the prynce whome thou
seest with thyne eyes.

Ecl. 8. a

Be not hastye to goo to the
lawe, lest happelye thou orde thy
selfe so at the last, that thy neygh-
bour put the to shame.

Mat. 5. c

Handle thy matter with thy
neyghbour hym selfe: and disco-
uer not an other mannes secretes:
lesse when men heare thereof, it
turne to thy dishonour, and lest
thyne euyll name do not cease.

A worde spoken in due season
is lyke apples of golde in a syl-
uer

The. xxi. Chaptre.

A man of experience discerneth al thynges wel, but who so hyreth a foole, hyreth suche one as wyl take no hede.

o Lyke as the dogge turneth agayne to his vomytte, euen so a foole begynneth his foolynesse agayne a freshe. **2. Pe. 2. d.**

If thou seest a man that is wyle in his owne conceyte, there is moze hope in a foole then in hym.

o The slouthful sayth: There is a leoparde in the way, & a Lyon in the myddest of the stretes. **Pro. 22. d.**

Lyke as the doze turneth about vpon the threscholder, euen so both the slouthfull welter hym selfe in his bed.

o The slouthfull bodey thrusteth hys hande into his bosome and it greueth him to put it agayne to hys mouth. **Pro. 16. d.**

D.

The

Maximethes.

The sloughgarde thynketh
hym selfe wyser, then seven men
that sit and teache.

who so goeth by and medleth
with other mens stryfe, he is like
one, that taketh a dogge by the
eares.

Eccl. 10. 8. Lyke as one shuteth deadlye
arrows & darteres out of a pryncy-
pleace, even so doth a dissembler
with his neyghboure; and then
sayeth he: I dyd it but in sporte.

eccl. 28. b. where no wood is, there the
fyre goeth out; & where the backe
byter is taken awaye, there the
stryfe ceaseth.

Colles kindle heate, & wood
the fyre, even so doth a brawling
felow steare vp variaunce.

A sclaunders wordes are
lyke flattery, but they pearce the
inwarde partes of the body.

Unnymous lynes and a wyse
hed

Ther. xxvi. Chapter.

hed herte, are lyke a potsherde co-
uered with syluer dross.

An encmpe dissembleth wpyth
his lypes, and in the meane sea-
son he ymagineth myschefe: but
when he speaketh fayre, beleue
hym not: for there are seuen ab-
ominations in hys herte.

Who so kepeth euell wyll se-
cretely to do hurt, his malice shal
be shewed before the whole con-
gregation. who so diggeth vp
a pyt, shal fal therin: and he that
weltreth a stone, shall stöble vpon
it hym selfe.

A dissembleynge tonge hateth
one that rebuketh hym, & a flat-
terynge mouth worketh myschefe.

Ther. xxvii. Chapter.

Make not thy booke of to-
morrow: for thou knowest
not what may hap-
pen to daye.

Th. ii.

Let

eccl. 10. 8.
eccl. 17. 6.

3
Eze. 28
Luce. 12

The .ix. Chapter.

Eccl. 22. 4. Lette another man prayse the
and not thine owne mouth : yea
other folkes lyppes, & not thynne.

Eccl. 22. 6. The stone is heuye, and the
lande weyghtye, but a fooles
wyath is heuyer then they both.
Wyath is a cruell thyng, and
furyousnesse is a very tempeste:
yea who is able to abyde enuy?

Ps. 140. 6 An open rebuke is better, thā
Lu. 22. D. a secreete loue.

Faythful are the woundes of
a louer, but the kysses of an ene-
my are deceptful.

He that is full, abhorreth an
hony combe,, but vnto hym that
is hungrye, every lower thyng
is swete

He that ofte tyme spytteth, is
lyke a byrde that forsaketh her
neste.

The herte is glad of a swete
dyntment. and sauaour: but a sto-
mach

The. xxvii. Chapter.

make that can geue good coun-
sel, reioyceth a mans neyghbour

Thyne owne frende and thy
fathers frende se thou forsake
not: but go not into thy bro-
thers house in tyme of thy trou-
ble.

Better is a frende at hande, thā
a brother farre of.

My sonne be wyse, and thou
shalte make me a glad herte: so
that I shall make answer vnto
my rebukers.

A wyse man seynge the plage
wyl hyde hym selfe: as for foo-
les they go on stil, & suffre harme

Take hys garmente that is p20. 20. b.
suertie for a straunger, and take
a pledge of hym for the vnkno-
wen mans sake.

He that is to hasty to prayse
hys neyghboure aboue measure
shal be taken as one that gyueth
B. iii. an

Proverbes.

an euell reporte.

Pro. 9. b

o A brawlynge woman and
the rooffe of the house droppynge
in a rayny day, may wel be com-
pared togyther.

He that refrayneth her, refray-
neth the wynde, and holdeth oyle
fast in hys hande.

Lyke as one yron whetteth
on another, so doth one man co-
forte another.

Who so kepeth his eygge tre,
shal enioye the frutes thereof: he
that wayteth vpon hys mayster,
shall come to honour.

Lyke as in one water there
appeare diuers faces, euen so di-
uers men haue diuers hertes.

pro. 30. b

Eccle. 1. a

o Lyke as hell and destruction
are neuer full: euen so the eyes of
men can neuer be satysfied.

eccle. 14. a

eccle. 27 b.

Syluer is tryed in the moulde
and golde in the forname, and so
is

The. xlvii. Chapter.

Is a man, when he is openly
prayed to his face.

Though thou shuldest braye
a foole with a pestel in a mortar
like otemel, yet wyl not hys foo-
lyshnesse go from hym.

o He that thou knowest the nu-
ber of thy cattel thy self, and take
well to thy flockes.

For riches abyde not alway,
and the crowne endureth not for
euer.

The haye groweth, the grasse
commeth vp, and herbes are ga-
thered in the mountaynes.

The lambes shall clothe the,
and for the goates thou shalt
haue money to thy husbandrye.

Thou shalt haue goates
mylke ynough to fede the to vp-
holde thy household, and to su-
stepne thy maydens.

The. xlviii. Chapter.

Ps. liii.

The

Job. 10. a

Proverbes.

Le. 26. c. **A** The vngodly flieeth, no mā
chalynge hym, but the
ryghteous standeth styffe
lyke a Lyon.

Bycause of synne the lande
doth ofte chaunge her pryncie:
but thow we men of vnderstan-
dyng and wysedome a realme en-
dureth longe.

One poore man oppressinge
another by violēce, is like a cōti-
nual rayne þ̄ destroyeth the frute

They that forsake the lawe,
praple the vngodly, but suche as
kepe the lawe abhorre them.

1. cor. 2. b. Wicked men discernē not the
thyngē that is ryghte: but they
that seke after the lordē, discusse
all thynges.

pro. 19. a. A poore mā leadyng a godly
lyfe, is better then the ryche that
goeth in frowarde wayes.

who so kepeth the lawe, is a
chylde

The xxviii. Chapter.

Chyld of vnderstandyng: but he
that sedeth ryotous me, shameth
hys father.

who so encreaseth hys ryches
by vauntage and wynnynge, let
hym gather them to helpe the
poore wyth all.

He that turneth away hys **13**
eare from hearyng the lawe, hys **Pro. 1. 6.**
prayer shalbe abhored.

who so leadeth the ryghteous
into an euell waye, shal fall into
hys owne pytte: but the iust shall
haue the good in possession.

The ryche mā thynketh hym
selfe to be wyle, but the poore
that hath vnderstandyng cā per-
ceyue hym well ynough.

when ryghteous men are in
prosperitie: thā doth honour flo- **eccl. 10. a.**
rysh: but when the vngodly come **pro. 27. d**
bp, the state of men chaungeth. **and. 29. a**

He that hydeth hys synnes, **Iob. 12. b**
shal

Proverbs.

Eccl. 31. a. Shall not prosper, but who so
Eccl. 7. c knowledgeth them; & forsaketh
1. ioh. 1. b them shall have mercy.

well is hym that standeth al-
way in awe: as for hym that har-
deneth hys herte, he shall fall into
myseche.

Lyke as a roaryng Lyon and
an hongry bear: euē so is an vn-
godly prince ouer þe poore people
where the prince is without
vnderstanding, there is great op-
pression and wronge: but yf it be
such one as hateth conctousnes,
he shall raygne longe.

Gen. 4. b

○ He that by violence shed-
deth any mans bloode, shall be a
runnagate vnto hys graue, & no
man shall be able to succour hym.

Pro 10 d

who so lyueth a godly and in-
nocente lyfe, shall be safe: but he
that goeth frowarde wayes, shall
ones haue a fall.

The xxviii. Chapter.

He that tyllleth hys lande **p10.12.d.**
shal haue plenteousnes of bread: **eccl.20.d.**
but he that foloweth ydelnesse,
shal haue pouertie ynough.

A faythful man is greatly to
be commended, o but he that ma **p10.34.b**
keth to much hast for to be ryche **1. Cl. 6. a**
shal not be vngyltie.

To haue respede of persones
in iudgement is not good: And
why? he wyll do wronge: yea euē
for a pece of bread.

He that wyll be ryche all to
soone, hath an euil eye, and consy-
dereth not that pouertye shal
come vpon hym.

He that rebuketh a man, shal
fynde more fauour at the last than **D**
he that flattereth hym. **mat. 15. a**

o who so robbeth hys father
and mother, and sayeth it is no
synne, the same is lyke vnto a
murtherer.

He

Prouerbes.

He that is of a proud stomacke
feareth vp stryfe: but he that
putteth hys truste in the Lorde
shal be well fedde.

psa. 48. a

Ier. 17. b

Deu. 15. a

2. Cor. 9. b

He that trusteth in hys owne
herte, is a foole: but he that dea-
leth wysely, shal be safe.

He that giueth vnto the poore
shal not wat: but he that turneth
away hys eyes from suche as be
in nede, shal suffre great pouertie
hym selfe.

pro. 28. b.

and. 29. a

When the vngodlye are come
vp, men are fayne to hyde them
selues: but when they perysh, the
ryghteous increase.

The. xxix. Chapter.

He that is styfnecked, &
wyl not be reformed,
shal sodely be destroyed.
wythout any helpe.

pro. 28.

h. d.

where the righteous haue the
ouerhande, the people are in pros-
perite.

The .xxix. Chapter.

Spiritlie: but where the vngodlye beareth rule, there the people mourne.

who so loueth wisdom, maketh hys father a glad man: but he that keepeth harlottes, spendeth awaye that he hath. **Pro. 5. 8.**

with true iudgement the kyng setteth vp the lande: but yf he be a man that taketh giftes, he turneth it vpsyde downe.

who so flattereth hys neyghbour, layeth a nette for his fete.

The synne of the wycked is hys owne snare, but the ryghteous shalbe glad and reioyce.

The ryghteous consydereth the cause of the poore, but the vngodlye regardeth no vnderstandynge. **20**

wycked people bring a cittle in decaye, but wise men set it vp agayne.

Proverbs.

If a man go to lawe with a
foole (whether he deale with him
frendelye or roughlye) he getteth
no rest.

The bloodthirsty hate the righte-
eous, but the iust seke his soule.

A foole poureth out his sp^{ir}its
altogether, but a wyse man
kepeeth it in tyll afterwarde.

If a prince delyre in lyes, all
his seruauntes are vngodly.

The poore & the lender mete
together, the Lorde lyghteneth
both theyr eyes.

170. 20. d The seate of the kynge that
faithfully iudgeth the poore, shal
continue sure for evermore.

The rodde and correction mis-
sister wysedome, but yf a chylde
be not loked vnto, he byngeth
hys mother to shame.

When the vngodly come vp,
wythednelle increaseth: but the
ryghte

The xxix. Chapter.

ryghteous shal se they: sal.
Rurture thy sonne wyth cor-
rection, and he shall comfort the:
yea he shall do the good at thine
herte.

Where no prophete is, there
the people perissh: but wel is him
that kepeth the lawe.

A seruaunte wyll not be the
better for wordes: for though he
vnderstande, yet wyll not he re-
garde them.

If thou seest a man that is
hasty to speake vnadvised, thou
mayst trust a foole more than him

He that belycatelye byngeth
vp his seruaunt fro a chylde, shall
make hym his master at length.

An angrey man styreth vp
stryfe, & he that beareth euell wyll
in his mynde, doth muche euell.

After pyde commeth a fall,
but a lowelye spreste byngeth
great

Job. 22.9

Proverbs.

great worshyp.

who so kepeth company with
a thefe, hateth hys owne soule:
he heareth blasphemyes and tel-
leth it not forth.

He that feareth me, shal haue a
sal: but who so putteth his trust
in the lord, shal come to honour.

Manye there be that like the
princes fauour, but euery mans
iudgemente cometh from the
Lorde.

The ryghteous abhorre the
vngodly: but as for those that be
in the ryght waye, the wyched
hate them.

The xxx. Chapter.

**The wordes of Agur the
sonne of Iake.**

In the prophery of a true sayth
full man whom God hath
helpe, whom god hath com
for

The xxx. Chapter.

foyled; & noyshed. For though
I am the least of al, and haue no
mans vnderstandinge for I ne-
uer learned wysedome, yet haue
I vnderstandinge, & am well en-
fourmed in godly thinges. Who
hath clymed vp in'o heauen?
who hath come downe frō thēer?
who hath holden the wynde fast
in his hande? who hath compres-
sended the waters in a garmēt?
who hath set al the endes of the
worlde? what is his name, or his
sonnes name? Canst thou tell? o
All the wordes of God are pure
& clene: for he is a shylde vnto all
thē that put theyr trust in him. o
Put y nothyng therfore vnto
his wordes, lest he reprove the,
and thou be founde as a lyar.

Two thynges I require of
the, that thou wylt not deny me
before I dye. Remoue from me
I. i. vanite

ps. 17. c.

18. b

1. I. 18.

odeu. 4. a

and. 14. d

Proverbs.

banitie and lyes: gyue me nother
pouertie: no: ryches, onely graunt
me a necessary lpyng. o lest yf
I be to ful, I denye the, & saye. o
What fellowe is the Worde: o
lest I bringe cōstrayned thow
pouertie, sal vnto. stealyng & for
I sweare the name of my God.

Dent. 8. c.
and. 31. e.
o exo. 5. a
Job. 21. b
o. ec. 27. a

W

Accuse not a seruaunt vnto his
master, lest he speake euill of the
also and thou be hurte. He that
bringeth vp an euell reporte vpo
the generacion of his father and
mother, is not worthy to be com
mended. The generacion that
thynke the selues cleane, shall not
be censed from their fylthinesse.
There are people that haue a
proude loke, and cast vp their eye
lyddes. This peoples teth are
swardes, and with their chaw
bones they consume and deuoure
the simple of the earth, and the
poore

The. xxx. Chapter.

poore from amonge men.

This generacion (whych is
lyke an hoxleche) hath two dou-
ghters: the one is called fetcher
hyther: the other brynge hyther.

There be thre thynges that are
neuer satisfied & y fourth lateth
neuer hoo. The hel, a womans
wombe, and the earth hath neuer
water ynough. As for fyre, it
lateth neuer hoo.

pro. 27. c

Ezo. 21. b

Deu. 27. c

Who so laugheth his father
to scoone, & setteth his mothers
commaundemente at naughte,
the rauens pycke out his eyes in
the vally, and deuoured be he of
the yonge Eagles:

Cap. 5. b

There be thre thynges to hye
for me, and as for the fourth it
passeth my knowlege.

The waye of an Eagle i the ayre
the waye of a serpente ouer the
stone, the waye of a thympe in the

J. ii.

see

Proverbs.

see, and the waye of a mā with a
yong womā. Duche is the waye
also of a wise that breaketh wed
locke, which wyppeth her mouth
lyke as whā she hath eaten, and
sayeth: As for me I haue done
no harme. Thowowe thre thynges
the earth is disquyeted, and the
fourthe may it not beare: Tho:
rowe a seruaunte that beareth
rule, thowowe a foole that hathe
greate ryches, thowowe an ydle
huswyfe, and thowowe an hand
mayden that is heyre to her mai
stres. There be foure thynges
in the earth the whiche are very
lytle: but in wysdome they excede
the wyse: The o Emmettes are
p10. 6. a. but a weake people, yet gather
they theyr meate together in the
haruest: The conyes are but a
seble folke, yet make they theyr
cove

The. xxx. Chapter.

couches amonge the rockes:

The greshoppers haue not a gyde, yet go they forth togyther by heapes: The spyder laboureth with her handes, and that in the kynge's palace.

There be thre thynges that go wylly but the goynge of the fourerth is the goodlyest of all. A lyon whiche is kynge of beastes, & giueth place to no man: a cocke ready to fyghte: a ramme: And a kynge that goeth forth wylly with his people.

If thou be so foolysch to magnifye thy selfe, or meddle with any suche thyng: than laye thy hande vpon thy mouthe, who so chirmeth mylke, maketh butter: he that rubbeth his nose, maketh it to bleede: and he that causeth wyath, byngeth forth stryfe.

The. xxx. Chapter.

J. iii. wylsdom

Proverbes.

Wisdomme warneth vs to be
ware of euell womē, describeth the
conuersacion, maner, and beha-
uour of an honeste maryed wife.

These are the wordes of
kyng Lamuel, and the
lesson that his mother
taughte him. My sone,
thou sonne of my body: O my
deare beloued sone gyue not ouer
thy substāce & mynde vnto womē
whiche are the destructiō euen of
kinges. O Lamuell gyue kynges
no wyne gyue kynges & princes
no strong drinke lest they beinge
dronke forget the lawe, and re-
garde not the cause of the poore
& of all such as be in aduersitie.
Gyue strong dryncke vnto such as
are cōdēned vnto death, & wyne
vnto those that mourne: that
they may dryncke it, and forget
theyr mysery and aduersitie. Be
thou

The. xxxi. Chapter.

thou an aduocate & stande in iudgement thy selfe, to speake for al suche as be dumme and succourles. With thy mouth defende the thyng that is lafull and ryght and the cause of the poore and helpelesse.

Who so fyndeth an honeste & faythfull woman she is more worth then pearles. The harte of her husbande may safely truste in her, so that he shall haue no nede of spoyles.

She will do him good and not euell al the dayes of her lyfe. She occupieth woll and flaxe, and laboureth gladly with her handes (she is lyke a marchaūtes wyffe) that byngeth her vitayles from farre. She is vp in the nyght season, to prouyde meate for her houtholde, and foode for her maydens.

Item. She

Proverbes.

She considereth lande & buyeth it
and with the frute of her handes
she planteth a vineyarde. She
gyrdeth her lornes with strengthe
and courageth her armes. And if
she perceyue that her houswyfe
doeth good, her candle goeth
not out by nyghte. She layeth
her fingers to the spindale, & her
hande taketh holde of the rocke.
She openeth her harte to þe poore
yea she stretcheth forth her handes
to suche as haue nede. She fea-
reth not that the coulde of wynter
shall hurte her house, for all
her houtholde folkes are double
clothed. She maketh her selfe
fayre ornaments, her clothynge
is whyte sylke and purple. Her
husbande is muche set by in the
gates, whan he sitteth amonges
the rulers of the lande. She ma-
keth clothe of sylke and selleth
it, and

The. xxxi. Chapter.

It, & deliuereth a gyrdle vnto the
marchaunte. Strength & honoure **D**
is her clothyng, & in the latter
day she shal reioyce. She openeth
her mouthe with wisdom, & in
her tounge is the lawe of grace.
She loketh wel to the wayes of
her housholde, & eateth not her
breaude with ydlenesse. Her chil-
dren arise & call her blessed & her
husbande maketh muche of her.
Many doughters there be that
gather riches together, but thou
goest aboue them all. As for fa-
uour, it is deceptfull, & bewty is
a vaine thing: but a womā that
feareth the Lorde, she is worthy
to be praysted. Geue her of the
frute of her handes, and let her
owne workes prayse her in the
gates.

The ende of the prouerbes
of Salomon.

Ecclesiastes.

ECCLESIASTES.

These are the wordes of the
Preacher the sone of David,
kyng of Ierusalem.

The firste Chapter.

Al thynges (if a man consider
them wel) are but vanitie. Neuer
thelesse amonge them all there is
nothyng weaker and more vn-
stedfaste, then man him selfe.

Ecc. 1. 2. 6

Al is but vanitie (saith the
precher) o al is but playne
vanyte. For what els ha-
th the a man of all the la-
boure that he taketh vnder the
sonne: One generacion passeth
away, another cometh, but the
earth abydeth styll. The sonne a-
ryseth the sonne goeth downe, &
returneth to his place, that he
maye there ryle vp agayne. The
wynde goeth toward the south,
and fetcheth his cōpasse aboute
vnto

The .i. Chapter.

unto the North and so turneth
into him selfe agayne. ° All flou-
des runne into the sea, & yet the **ioh. 14. 8**
see is not fylled: for loke vnto
what place the waters runne,
thence they come agayne.

All thynges are to harde, that
no man can expresse them. ° The **B**
eye is not satisfied with syght, **pro. 17. 2**
the eare is not fylled wyth hea- **ecc. 14. 2**
rynge. ° The thinge that hath be- **Ec. 3. 6**
cometh to passe agayne: and the
thing that hath bene done, is done
agayne, there is no new thyng
vnder the sone. Is ther any thing
wherof it may be said: lo, this is
newe? For it was longe ago i the
tymes that haue bene before vs.
The thing þ is past, is out of re-
membraunce: Euē so the thinges þ
are for to come, shall no more be
thought vpon amōg thē þ come af-
ter. I my selfe the preacher, being
king of Israel

Proverbes.

Israel & Ierusalem, applyed my mynde to seke out & searche for the knowledge of althinges that are done vnder heauen. Suche trauayle & labour hath God geuen vnto the chyldren of men, to exercise the selues therin. Thus I haue considered al the thinges that come to passe vnder the sone and lo, they are all but vanity & vexation of mynde. The crooked can not be made straight and the fautes can not be numbred.

*5. Re. 3. b
and. 4. c* I comuned with myne owne harte sayeng: o lo I am come to a great estate, & haue gottē more wysdome, then al they that haue bene before me in Ierusalē. Yea my harte had greate experience of wysdome and knowledge, for there vnto I applyed my mynde: that I myght knowe what were wysedome & vnderstādyng, what were
were

The. ii. Chapter.

were erreure and foolysheenesse.
And I perceyued that this also
was but veracion of mynde: for
where muche wyledome is, there
is also greate trauayle & disqui-
etnesse: & the more knowledge a
man hath the more is his care.

The. ii. Chapter.

In this Chapter (and in the
other also) he maketh ofte times
mencion of the wordes & conuer-
sacion of the vngodly that by
this meanes he maye the better
cause men to despyse all creatu-
res in respecte of the only euer-
lastyng God.

Then saide I thus in my
hart: Now go to, I wyll
take myne ease and haue
good dayes. But lo, that
was vanite also: i so muche that
I sayd vnto laughter: thou arte
mad, & to mytth: what dost thou
do

Ecclesiastes.

So I thought in my hart, to
withdrow my fleshe from wyne,
to applye my mynde vnto wise-
dome, and to comprehende foo-
lyshnes, vntyll the tyme that
(amonge all the thynges which
are vnder the sonne) I myght se
what were beste for men to do, so
longe as they lyue vnder heauen

3. Reg. 3. o I made gorgeous faire workes
4. 5. 6. 7. I buylded me houses, & planted
vynyardes: I made me orchar-
des & gardens of pleasure, and
planted trees in the of all maner
frutes. I made pooles of water,
to water the grene & frutful trees
Isa. 4. 9. with all. o I bought seruantes &
maydens, and had a greate hou-
sholde. As for cattell and shepe, I
had more substance of the, then
all they that were before me in
Ierusalē. I gathered siluer and
golde together, euē a treasure of
kinges

The. ii. Chapter.

kinges & landes. I prouyded me **W**
singers & women whiche coulde
playe on instrumentes, to make
men myrthe & pastyme. I gat me
dryncking cuppes also & glasses:
(Finally) I was greater & more
in woꝝshipp, then all my prede-
cessours in Ierusalem: for wyse-
dome remayned with me: & loke
what so euer myne eyes desired,
I let the haue it & wherin so euer
myne harte delýted or hadde any
pleasure. I withhelde it not fro
it. Thus my harte reioyced in al
that I dyd, and this I tooke for
the porcion of all my trauayle.
But whan I considered all the
woꝝkes that my handes hadde
wroughte, & all the labours that
I had taken therein: loo, al was
but vanitie & vexacion of mynde
and nothyng of any value vn-
der the Sonne.

Then

Then turned I me to consyder
wysedome, erreure and foolyshe
nesse (for what is he amonge me,
that myght be compared to me
the kynge in suche woorkes?) and
I sawe that wysedome excelleth
foolyshe nesse, as farre as lyght
dothe darknesse. For a wise mā
beareth his eyes about in hys
heade, but the foole goeth in the
darkenesse. I perceyued also þ
they bothe had one ende. Then
thought I in my minde: (if it hap
pen vnto þ foole as it doth vnto
me, what nedeth me than to la-
bour for wysdome? Do I con-
fessed within my harte, that this
also was but vanytte. For the
wyle are ever as lytle in remem-
braunce as the foolyshe, & all the
days for to come shalbe forgottē
yee the wyle man dyeth as well
as the foole. Thus beganne I to
be

The. ii. Chapter.

Be wery of my lyfe in so moche
that I coulde awaye wyth no-
thyng that is done vnder the
sonne, for al was but vanyty and
vexacion of mynde: yee I was
wery of all my labour, whyche
I had taken vnder the sonne be-
cause I shulde be fayne to leaue
them vnto another man, that co-
meth after me: for who knoweth
whether he shalbe a wyse man
or a fooler? And yet shal he be lord
ouer al my labour which I with
such wysedome haue take vnder
sone. Is not this a vaine thing?

So I turned me to refrayne
my mynde from all suche tra-
uaille, as I toke vnder the sone
for so muche as a man shulde
weary him selfe with wysedome:
wyth vnderstandyng and opor-
tunity, and yet be fayne to leane
hys labours vnto another, that

R. i.

neuer

Ecclesiastes.

never sweet for the. This is also
a vayne thing & a greate mylery.

For what getteth a man of all
the labour and trayayle of his
mynde, that he taketh vnder the
Sunne, but heynesse, sorowe, &
disquietnes all the dayes of hys
lifer in so much that his hert can
not rest in the nyght, Is nat this
also a vayne thinge? Is it not
better then for a man to eat and
drynke, and his soule to be mery
in his laboure? yea I sawe that
this also was a gifte of God. o

1. Ti. 4. a

For who maye eat, & drynke, or
brynge any thinge to passe with
out him? And why? he geueth
vnto man, what it pleaseth him:
whether it be wisedome vnder-
standynge, or gladnes. But vnto
the synner he geueth wearynesse
and sorowe, that he may gather
and heape together the thynges,
that

The .iii. Chapter.

that after ward shalbe geue vnto him, whome it pleaseth God.

This is now a vaine thing, yea a very disquietnesse and vexation of mynde.

The .iii. Chapter

Every thinge hath a tyme.

There is nothing, but God hath put tediousnes & trauaile i it to exercise me withal. what soeuer a mā enioyeth of his laboure the same is a gyfte of God, geuen to p̄entēt that mā shuld feare him.

Every thinge hath a tyme, yea al þ is vnder the heauē hath his cōueniēt season.

There is a tyme to be borne, and a tyme to dye: There is a tyme to plante, & a tyme to plucke vp the thinge that is planted: A tyme to slaye, & a tyme to make whole: A tyme to breake downe, & a tyme to buylde vp: a tyme to

B. ii.

wepe,

Proverbes

wepe, and a tyme to laugh.
A tyme to mourne, and a tyme to
daunce: A tyme to cast away sto-
nes, & a tyme to gather stones to-
gyther: A tyme to embrace, and a
tyme to refrayne frō embrasing.
A tyme to winne, & a tyme to lose:
A tyme to spare, and a tyme to
spende: A tyme to cut in pecers, &
a tyme to sow together: A tyme
to kepe silence, & a tyme to speke.
A tyme to loue, & a tyme to hate:
A tyme of war & a tyme of peace.

B what hath a man els (that doth
any thing) but weynes & labour
For as touchynge the trauayle &
carefulnes which god hath giue
vnto men, I se that he hath gy-
uen it them to be exercised in it.

Deu. 8. a

Jaco. 1. a

All this hath he ordeyned mar-
uaylous goodly, to euery thyng
his due tyme. He hath planted
ignozaunce also in the hertes of
men

The.iii. Chapter.

men, that they shoulde not fynde
out the grounde of his workes,
which he doeth from the begyn-
nyng to the ende. So I percey-
ued that in these thinges there is
nothyng better for a man, thā to
be mery and do well so longe as
he lyueth. For al that a man eat-
teth and drynketh, yea whatsoe-
uer a man enioyeth of all his la-
bour the same is a gyfte of God.

I cōsydered also, that whatso-
euer God doth, it continueth for
euer, and that nothyng can be
put vnto it nor taken from it: &
that God doeth it to the intente
that men shulde feare hym.

○ The thyng that hath bene is **Eccle. 6. a**
now: and the thing that is for to
come, hath bene afore tyme: for
God restoreth agayne the thyng
that was past. Moreover, I
sawe vnder the sonne vngodly-

L.iii **newe**

Ecclesiastes.

nesse in the steede of iudgement, &
iniquitie i steade of righteousnes

plā. 48. a
Eccle. 2. b The thought I in my mynde:
God shal seperate the righteous
fro the vngodly, & the shal be the
tyme & iudgemēte of all counsels
and workes. o I cōmuned wyth
myne owne herte also cōcerning
the chyldren of men: how God
hath chosen the, & yet letteth the
appear, as though they were bea
stes: for it happeneth vnto mē as
it doth vnto bestes: & as the one
dyeth, so dieth the other: yea they
haue both one maner of bryeth, so
that i this, a mā hath no preemi
nence aboue a beast, but all are
subdued vnto vanitie. They go
all vnto one place, for as they be
all of duste, so shal they all turne
vnto dust agayne o who know
Ecc. 12. b eth the sprete of man that goeth
Sap. 2. a vpwarde, & the bryeth of the beast
that

The.iii. Chapter.

that goeth dwone into the earth
wherfore I perceyue, that ther
is nothing better for a mā, then
to be ioyful i his labour for that
is his porciō. But who wil bring
him to se þ thing that shall come
after him. The.iii. Chapiter.

CA cōsideracion of diuerse thin
ges. Ther is nothinge so excellēt
& hye, but yf it do not the duetye
and office where vnto it is ordey
ned, it shalbe brought lowe.

SO I turned me, & consi:
dered all the o violent wronge that is done vn
der the Sunne: & beholde
the teares of suche as were op
pressed, & there was no mā to cōs
forte them, or that wolde deliuer
and defende thm from the vio
lence of theyr oppressours.
Wherfore I iudged those that
are dead to be more happy then,
A.iiii. suche

Abac. i. a
Eccle. 5. a

Ecclesiastes.

Suche that be alyue: pea him that
is yet vnborne, to be better at
ease then they bothe, bycause he
seeth not the myserable woꝝkes
that are done vnder the sunne.

Agayne, I sawe that al trauayl
and diligence of labour was ha-
ted of euery man. This is also a
vayne thinge, and a vexation of
mynde. The foole foldeth hys
handes togyther, and eateth vp
his owne fleshe. One handefull
(sayth he) is better with rest, thā
both the handes ful with labour
and trauayle. Moreover I tur-
ned me, and beholde, yet an other
vanitie vnder the sunne. There
is one mā, nomore but him selfe
alone, hauyng neyther chylde noꝝ
brother: yet is ther no ende of his
carefull trauayle, hys eyes can
not be satisfyed wyth rycheſſe,
yet doeth he not remembre hym
selfe.

The.iii.Chapter.

selfe, (and say:) For whom do I take such trauayle? For whose pleasure do I thus consume away my life? This is also a vayne & myserable thinge. Therfore two are better the one, for they maye well enioye the profite of their labour. Yf any of them fal, his companion helpeth hym vp agayne.

But two is hym that is alone, for yf he fal, he hath not another to helpe him vp. Agayne wher, if slepe togyther they are warme: but howe can a body be warme alone. One may be overcome, but two may make resistauce. A thre folde cable is not lightly broken.

A pooze childe beyng wyse, is better then an olde kynge, that doteth & can not beware in tyme to come. Some one cometh out of prisson and is made a kynge: and another whiche is bozne in the

Ge. xli. b.
1. re. 16. c.
3. Re. 12. c.
o li Dar.

Ecclesiastes.

13.c.

4.re.25.a

the kyngdome cometh vnto po-
nertie. And I perceyued that all
men liuing vnder the Sunne, go
with þ̄ secōde child þ̄ cometh vp i
the steade of the other. As for the
people that haue bē before him ⁊
þ̄ come after him, they are innu-
merable: yet is not their ioye the
greater thoroꝝe him. This is al-
so a vayne thing ⁊ a vexacion of
mynde. whē thou comest into the

1.Re.15.a

house of God o kepe thy foote ⁊
dra we nye, þ̄ thou mayest heare:
þ̄ is better then the offeringe of
fooles, for they know not what
euell they do. The. v. Chapiter.
¶ Against foolish ⁊ temerarious
bowes. Let no mā maruaile that
so muche euell is done, for the
wycked are many. Agaynste the
riche and agaynste ryches

¶ E not hasty with thy mouth
B ⁊ let not thyne herte speake
any thing rashly before god.
For god

The. v. Chapter. :

god is in heuen & thou vpo earth
therfore let thy wordes be fewe.
For where muche carefulnesse is
there are many dreames, & where
many wordes are, there mē maye
heare fooles. o If thou make a
bowe vnto God, be not slacke to
perfourme it. As for foolyshe
bowes, he hath no pleasure in
them.

Deu. 23. d.

Bar. 7. e

If thou promise any thing, paye
it: for better it is that thou make
no bowe, thē that thou shuldest
promise, & not paye. Use not thy
mouth to cause thy fleshe for to
synne, that thou saye not before
the angell o my foolishnes is in
the faute.

Pagnin

For thē god wil be angrye at thy
voyce & destroye all the workes
of thyne hādes. And why? where
as are many dreames and many
wordes, there are also diuers va
nities:

legit: Et
ne dicas
ante āges
lum q̄ er
roꝝ sit vo
uerē.

Ecclesiastes.

eccle. 4. a nities : but loke that thou feare
God. o If thou seest the poore to
be oppressed and wrongefullye
dealt with al, so that our equitie
and the ryght of the law is wa-
sted in the londe : maruayle not
thou at suche iudgement for one
greate man kepeth touche wyth
another, and the myghtye helpe
them selues togyther. The whole
lande also wyth the felde and
B al that is therein, is in subiection
and bondage vnto the kinge. He
that loueth money wyll neuer be
satisfyed with money : and who
so delpteth in ryches, shall haue
no profyte therof. Is not this
also a vayne thyng? where as
many ryches a e: there are many
also that spend them away. And
what pleasure more hath he that
possesseth the, sauing that he may
loke vpon them with hys eyes?
Ala-

The. v. Chapter.

A labouryng man slepeth swete-
lye, whether it be lytle or muche Job. 20. D
that he eateth o but the abun-
daunce of the ryche wyl not suf-
fre hym to slepe. Yet is there a
soze plage, whiche I haue sene
vnder the sunne (namely) ryches
kepte to the hurte of him þ hath
them in possession. o For ofte tyme Job. 1. 1.
mes they peryshe with his greate
miserye and trouble: yf he haue
a chylde, it getteth nothyng. Like
as he came naked out of his mo-
thers wombe, so goeth he thys-
ther agayn, and caryeth nothing
away with him of al his labour
This is a miserable plage, that
he shal go awaye euē as he came.
what helpeth it hym thā, that he
hath laboured in the wynder All
the dayes of hys lyfe also muste
he eate in the darke, wyth greate
carefulnes, sykenesses & sorowe.
Ther

Ecclesiastes.

Eccle. .v. Therefore me thynketh it a better
& a fairer thinge a man to eate
drynke: & to be refreshed of al his
laboure, that he taketh vnder the
Sunne all the dayes of his lyfe,
whiche god geueth hi: for this is
his porciō. For vnto whō so euer
God geueth ryches, goodes and
power, he geueth it him to enioye
it, to take it for his porcion, & to
be refreshed of his laboure: this
is now the gyft of God. For he
thinketh not muche howe longe
he shal lyue, for so muche as god
fylleth his herte with gladnesse.

The. vi. Chapter.

Agaynst those riche men that
darre not enioye theyr ryches:
howe madde & foolishe they be.

A There is yet a plague vnder
the Sunne, & it is a general
thing amonge men: whē
God geueth a mā riches
goodes.

The. xl. Chapter.

goodes & honoure, so that he wisteth nothing of al that his herte can desire: and yet God gyueth him no leue to enioye the same, but another man spendeth them.

This is a vayne thinge and a miserable plage. If a man beget an hundred childre & lyue many yeaeres, so that his dayes are many in numbre, and yet can not enioye his good, nother be buryed: as for hym, I saye that an vntymelye byrthe is better then he.

For he commeth to nought, and goeth his waye into darkenesse, and his name is forgotten. Moreover, he seeth not the Sunne, and knoweth of no reste nother here nor there. yea though he lyued two thousand yeaeres, yet hath he no good lyfe.

Come not al to one plage:

Ecclesiastes.

All the labour that a mā take is
for hym selfe, and yet hys desyre
is neuer fylled after his mynde.

For what hath the wyse more
then the fooler what helpeth it
the poore, that he knoweth to
walke before the lynyng? The
syght of the eyes is better, then
that the soule shuld so departe a-
wayne. Howe be it, this is also a
wayne thinge and a disquyetes
of mynde, what is more excellent
then man? yet can he not in the
lawe get the victory of hym that
is myghtyer then he. A wayne
thing is it to cast out many wo-
des: but what hath a man els?

The. vii. Chapter.

No man knoweth what is
to come, how worthy a thyng
it is to haue a good name. The
profyte of wysedome.

For

The.viii.Chapiter.

IF thou knowest what
is good for man lyving,
in the dayes of his dayn
lyfe, whyche is but a shad-
dowe: Or, who wyl tell a man,
what shal happen after him vn-
der the sunne. o A good name is
more worth thā a precious oymen-
t, and the day of death is bet-
ter thā the day of birth. It is bet-
ter to go into an house of mou-
nyng, then into a banketyng
house. For there is the ende of al
mē, and he that is lyving taketh
it to herte. It is better to be so-
ry then to laugh, for when the
countenance is heuie, the herte
is ioyful. The herte of the wyse
is in the mournyng house, but
the herte of the foolyshe is in the
house of myth. It is better to
gyue care to the chastenynge of a
wyse mā, then to herte the songe

p10.22.a.
Ean.1.a

p10.27. a

1 of

Ecclesiastes.

I of foolcs. For the laughing of
fooles is lyke the crachynge of
thornes burnynge vnder a pottc.
And that is but a vayne thyngc.

I Who so doth wronge, ma-
keth a wyle mā to go out of his
wyte, and destroyeth a gentle
herte. The ende of a thyngc is
better then the begynnyng.

The pacient of spirite is bet-
ter then the hghly mynded.

Mat. 7. c

Be not hastily angere in thy
mynde: for wrath rekketh in the
bosome of a foole. Saye not
thou: what is the cause, that thy
dayes of the olde tyme were bet-
ter thā they that be now: for that
were no wyle queston. Wyle-
dome is better then riches; yea
muchc more worth then the eye
syght. For wyledome defendeth
as well as monye, and the excel-
lente knowledge; and wyledome
gy

Chr. vii. Chapter.

getteth lyfe vnto hym that hath
it in possession.

Conſyder the worke of God,
howe that no man can make
that thyng ſtraighte whyche he
maketh crooked.

Wiſe well the tyme of proſpe-
ritie: and remembre the tyme of
myſfortune: For god maketh the
one by the other: ſo that a man
can fynde nothyng els.

Thēſe two thynges alſo haue
I conſydered in the tyme of va-
nitie: that the iuſt man perſmeth
for hys ryghteouſneſſe ſake, and
the vngodlye lyueth in hys wy-
kedneſſe. Therefore be þ neither
to ryghteous nor ouerwiſe, that
thou perſh not: be neither to vn-
righteous alſo nor to fooliſh, leſt
thou dye before the tyme. It is
good for the to take holde of this
not to let þ go out of thy hande

L. ii.

For

Ro. ii. 6.

Prouerbes.

- 1. Re. 2. c.** For he that feareth God, shall
escape the al. **Wysedome** giueth
more courage vnto the wyse, then
myghty me of the cytie. for there
Ecc. 7. a. is not one iust vpon earth, that
2. pa. 6. f. doth good and synneth not.
Lu. 17. a. Take not hede vnto every word
that is spoken, lest thou heare
thy seruaunt curse the: for thyne
owne harte knoweth, that thou
thy selfe also haste ofte tymes
spoken euell by other men.
Iob. 28. d. All these thynges haue I proued
because of wysedome: o for I
thought to be wyse, but she went
farther fro me then she was be-
fore: yea & so depe that I myghte
D not reache vnto her. I applyed
my mynde also vnto knowledge
and to seke out sciēce, wysedome
and vnderstandynge: to knowe
the foolishnesse of the vngodly, &
the erreure of doctynge fooles. o
Psa. 7. c. And

The. vii. Chapter.

And I founde that a woman is
bytterer then deathe: for she is a
very angle, her harte is a net, &
her handes are cheynes. Whoso
pleaseth God, shal escape fro her
but the synner wil be taken with
her. Behold (saith the preacher)
this haue I diligently searched
out & proued, that I might come
by knowledge, whiche as yet I
seke & fynde it not. Amonge a thou
sande men I haue founde one, but
not one woman amonge al.

Lo, this only haue I founde
that God made man iust & ryght,
but they seke diuerse subtilties,
where as no man hath wys-
dome and vnderstandyng, to giue
answere there vnto.

The. viii. Chapter.

Of the obedience which men
owe vnto God & to thyr hea-
des. The longe sufferance of
I.iii. God

Ecclesiastes.

God is not to be despised. It is not possible for any man, to comprehend the workes that be in the worlde.

pro. 17. d

Wysedome maketh a mans face to shine, but malice putteth it out of fauoure.

Kepe the kinges commaundemente (I warne the) & the other that thou hast made to God. Be not hasty to go out of his syght, and se that thou continue in no euell thinge: for what so euer it pleaseth him that doth he. Lyke as whē a kynge gyueth a charge his commaundemente is myghty:

Job. 9. b

Leu. 18. a

Euen so o who maye cōue unto him: what doest thou? o who so keepeth the commaundement shall fele no harme, but a wyse mans hert discerneth tyme and maner. For euery thinge wyll haue opportunitie

The viii. Chapter.

little, & iudgemēt, and this is the
thing that maketh me full of care
fulnesse and sorrow. And why?
a man knoweth not what is for
to come. For who wil tel it him?
Neyther is there anye man that
hath power ouer the spirite, to
kepe syll the spirite, nor to haue
any power in the tyme of death:
It is not he also that can make
an ende of the battayle, neyther
make vngodlynesse deliuer hym
that medleth wythall. B

All these thynges haue I con-
sidered, and applyed my mynde
vnto euery worke that is vnder
the sunne: howe one man hath
lordeshippe vpon another, to his Pl. 36. c.
owne harme. For I haue ofte
sene the vngodlye broughte to
theyr graues, & fallen downe fro
the hye and glayous place: in
the which place they were. A. viii.

Ecclesiastes.

so muche that they were forgot-
ten in the citie, where they were
had in so hygh and greete repu-
tation. This is also a vayne
thyng. Because now that such
workers are not hallespun-
ned, the herte of man gyueth
hym selfe ouer vnto wyckednes.
But though an euell personne
offende an hundred tymes, and
haue a longe lyfe: yet am I sure
that it shall go well wyth them
that feare god because they haue
hym before they eyes. Agayne
as for the vngodly it shall not be
well wyth hym, nother shall he
prolonge his dayes but even as
a shadowe, so shall he be that fea-
reth not God. Yet is there a va-
nitie vpon earth: There be iuste
men, vnto whom it hapneth, as
though they had the workes of
the vngodly. Agayne, there be
vñ

The. viii. Chapter.

ungodly with whom it goeth as
though they had the workes of
the righteous. This me thyng
hath alsois a vayne thyng.

Therefore I commende glad-
nesse, because a mā hath no bet-
ter thyng vnder the sunne, then
to eate and drinke, and to be mery:
for that shal he haue of hys la-
bours all the dayes of hys lyfe,
whiche God gyueth hym vnder
the sunne. When I applyed my
mynde to learne wisedome and
to knowe the traauyle that is in
the worlde (and that of suche a
fashyon, that I suffred not mine
eyes to sleepe eyther day or night)
I vnderstoode of all the workes
of God, that it is not possible
for a man to attayne vnto the
workes, that are done vnder the
sunne, and though he bestow his
laboure to seeke them out, yet can
he

Eccliesastes.

he not reache vnto them: yea
though a wyse man wolde vn-
dertake to know them, yet might
he not synde them.

The ix. Chapter.

¶ Lyke thynges happen vnto al
men: therfore wyth mythy and
thankfulnesse shulde men enioy
the gyftes of God. wyse dom pas-
seth all thynges.

¶



¶ Of al these thynges pur-
posed I in my mynde to
seke out. The ryghte-
ous and wyse: yea and
theyr workes also are in the han-
des of God, and there is no mā
that knoweth eyther the loue or
hate of the thynges that he hath
before hym. It happeneth vnto
Job. 9. c. one as vnto another: o It goeth
with the righteous as with the
vngodly: wyth the good & cleane
as wyth the vncleane: wyth him
cha

The .ix. Chapter.

that offereth as wyth hym that
offereth not: lyke as it goeth
wyth the vertuous: so goeth it
also wyth the synner: As it hap-
peneth vnto the periured, so hap-
peneth it also vnto him that is
afrayed to be forsworne. Among
al thinges that come to passe vn-
der the sunne, thys is a miserie,
that it hapeneth vnto al alyke.

This is the cause also that the
hertes of men are ful of wicked-
nes, & mad foolishnes is in the
hertes as longe as they lyue, vntil
they dye. And whye as longe as
a man lyueth, he is careless: for
a quicke dogge (saye they) is bet-
ter than a dead yon: For they that
be liuing, knowe þ they shal dye:
but they that be dead knowe no-
thinge, neyther deserue they any
more. For their memorial is for-
gotten, so þ they be neither loued,
hated,

Ecclesiastes

hated nor enuyed : nother haue
they any more part in the worlde
in all that is vnder the sunne.

Go thou thy way then , eate
thy bread with ioye, and drinke
thy wyne wyth gladnesse for thy
workes please God. Let thy gar-

mat. 6. b

Mat. 5. c.

mentes be alwaye whyte. o And
let thy head want no oyntment.

o Use thy selfe to lyue ioyful-
lye wyth thy wyfe, whom thou
louest, all the dayes of thy lyfe,
(whyche is but vayne) that God
hath gyuen the vnder the sunne,
all the dayes of thy vanitie : for
that is thy portion in thys lyfe,
of all laboure and trauayle that
thou takest vnder the sunne.

What so euer thou takeste in
hande to do, doe thou wyth all
thy power: for amonge the dead,
(where as thou goest vnto) there
is nother worke, counsell, know-
ledge,

The .ix. Chapter.

ledge, nor wysledō. So I turned
me vnto other thinges vnder the
sone, & I saw, that in rānyng it
helpeth not to be swifft: in battel
it helpeth not to be strong, to fe-
dyng it helpeth not to be wise: to
riches it, helpeth not to be subtil:
to be had in fauour it helpeth not
to be cōnyng: but that al lyeth in
tyme and fortune. Luc. 21. D D 320 And in

Thys wysledome haue I sent
also vnder the sunne, and me
thought it a great thinge. There
was a lytle cite, and a few men
within it: so there came a greate
hynge and besyged it, and made
greate bulwarkes agaynst it

Ecclesiastes.

And in the cite there was found
a poore man (but he was wyse)
whiche wpth hys wysedome de-
lyuered the cite: yet was there
no bodye, that had anye respecte
vnto suche a simple man. Then
sayed I: o wysedome is better
then strength. Neuerthelesse o a
simple mans wysedome is des-
pyled, and his wordes are not
hearde. A wyse mans counsell
that is folowed in silēce, is farre
aboue the cryng of a captayne
amonge fooles. o For wisdom
is better then harnesse: but one
vnthyrte alone destroyeth much
good.

The .x. Chapter.

Many and wyse sentences.

Dead syes that corrupte
swete oymments, & make
it to stynte, are some
thynges more worth then
the

The .x. Chapter

the wylsdom and honoure of a
foole. A wyls mans hert is vpon
the ryghte hande, but a foos
les herte is vpon the lefte.

A doynge foole thynketh that
euery man doth as foolyslye as
him selfe. If a principall spirite
be gūen the to beare rule, be not
negligent then in thyne office: for
so shal great wyckednesse be put
downe, as it were woth a mede
cine. An other plage is there
whyche I haue sene vnder the
sunne, namelpe the ignorance
that is commonly amonge prin
ces: in that a foole setteth in
great dignitie, and the ryche are
set downe beneth. Ife seruaun
tes ryde vpon horses, and pyn
res goynge vpon theyr feete as it
were seruauntes. But he that
byggeth vp a pyt shal fall therin
hym selfe: and who so breaketh
downe

Ro. 12. 6.

pro. 26. c.
eccl. 27. 6

Ecclesiastes.

Downe the hedge, a Serpente that
bitye him. who so moueth sto-
nes, shall haue trouble wth
all: and he that heweth wood,
shall be hurte therewth.

When an yron is blunte, and
the poynt not sharpened, it must
be whetted agayne, & that with
myght: Euen so doth wysedome
folowe diligence. A bable of
his tonge is no better, then a ser-
pent that styngeth wthout hys
syng. The wordes out of a
wyle mans mouth are gracious
but the lippes of a foole wyl de-
stroye hym selfe. The begyn-
nyng of hys talkyng is foolys-
nesse and the laste wyde of hys
mouth is greate madnesse.

A foole is so full of wordes,
that a mā can not tell what ende
he wil make: who wil thā warne
hym to make a conclusion.

¶ he

The .x. Chapter.

The labour of the fooly she is
greuous vnto them, whyle they
knowe not howe to go into the
cylie. o. wo be vnto the (O thou p^{ro}. 28. b
realme and lande) whose kyng
is but a chylde, and whose princ-
es are early at theyr banquettes.
But well is the (O thou realme
and lande) whose kyng is come
of noblenesse, and whose princes
eate in due season, for strength &
not for luste. Thow we slouth-
fulnesse the balkes fall downe, &
thow we ydle handes it rayneth
in at the house. Grease maketh
men to laugh, & o. wyne maketh p^{er}. 103. b
mery: but vnto money are al thi-
nges obedient. wth the kyng no
euill in thy thought, and speake
no hurt of the cyth in thy pryue
chambre, for a bird of the ayre shal
betraye thy voyce, & wth her fe-
thers shal she betraye thy wordes
The

See. Iesaias.

The. xi. Chapter.

Many wyse and profytable
sentences, wel woorthy to be con-
sydered of every man.

Ende thy vntayles ouer
the waters, & so shalt þu
fynde them after manye
yeres. Gyue it away among leue
or yght, for thou knowest not
what mysery shal come vpon erth
when the cloudes are full, they
poure out rayne vpon the earth.
And when the tree falleth (whe-
ther it be towarde the south or
noyth) in what place so euer it
fall there it lyeth.

He that regardeth the wynde,
shall not sowe: and he that hath
respect vnto the cloudes shal not
reape. Howe lyke as thou know-
est not the waye of the wynde,
nor how the bones are fylled in
a mothers wombe: Eue so thou
knowest

The xi. Chapter.

knowest not the workes of God
which is the workemaster of all.

Lease not then therfore wth **L**
thy handes, to sow thy seed,
whether it be in the mornynge or
in the evening: for thou knowest
not whether thys or that shall
prosper, and yf they both take,
it is the better. The lyght is
swete, and a pleasaunt thyng it
is for the eyes to loke vpon the
sunne. If a man lyue many yea-
res and be gladd in them all, let
hym remembre the dayes of dark-
nesse, whiche shall be manye, and
when they come all thynges shall
be but vanitie.

Be gladd then. O thou yonge
man in thy youth, and let thyne
heart be merry in thy yong dayes:
followe the wapes of thyne
owne heart, and the lust of thyne
eyes: but be thou sure, that God
shall

Ecclesiastes.

Shall bypge the into iudgement,
for all these thynges.

The. xii. Chapter.

In this chapter the preacher
sheweth his whole meanyng, as
though he wolde saye: As for all
the thynges that be vnder the sun
(wherof I haue spoken) I haue
colpydied them & pned them mete-
ly well by experience. And this is
the conclusion, that there is no:
thyng stedfaste, and durable,
but God hym selfe, whome men
ought to feare, and to haue his
commaundementes before theyr
eyes, even from theyr yowth vp.

Away dyspleure out
of thy hert, & remoue euyl
from thy body, for chyld-
hode & yowth is but vanti-
le. Remembre thy maker in thy
yowth, or euer the dayes of aduer-
sitye come, & per the yeres drawe
nye,

The xlii. Chapter.

When thou shalt say: I haue no
pleasure in them: before the sunne
the light, the moone, and the star-
res be darkened, and of the clou-
des turne agayne after the rayne
whē the keepers of the house shal
tremble, and whē the strong men
shal bowe them selues: when the
myllers stande still bycause they
be to fewe, and whē the syght of
the wyndowes shal waxe dym, **B**
when the dores in the stretes shal
be shut, and the voyce of the mil-
ner shal be layed downe: when me
shal ryle vp at the voyce of the
byrde, and whē al the daughters
of musyke shal be brought lowe:
when men shal feare in the hygh
places, and be afrayed in the stre-
tes: when the almonde tree shal be
despyed, the greshopper borne
out: & when great pouertie shal
bryake in: whē man goeth to his
Ps. llii. long

Ecclesiastes

longe home, and the mourners
go about the streets. O euer the
silver lace be taken awaye, and
yet the golden bande be broken:
Yet the pot be broken at the wel
and the well vpon the cesterne:
Yet dust be turned agayne vnto
earth from whence it came, and

Eccle. 3.c. yet o the Egypte retourne vnto
eccle. 1.a. God, whiche gaue it. o All is
but vanitie (sayth the preacher)
all is but playne vanitie. The
same preacher was not wyle as
Ione, but taught the people know-
ledge also: he gaue good hede,
taught out the grounde, and set
forth many parables. His dili-
Heb. 4.c. gence was to fynde out accepta-
ble wordes of truthe. o For the
wordes of the wylle are lyke pry-
kes & nayles that goo thorow,
wherwith me are kept together:
for they are gylen of one shep-
herde

The .xii. Chapter.

herde onely. Therefore beware
(my sone) that aboue these thou
make the not many and innume-
rable bokes, nor take dyuers do-
ctrines in hande, to wery thy bo-
dy with all. Let vs heare the co-
clusion of all thynges: feare god
kepe his comādemētes, for that
toucheth alt men: For god shal
iudge al workes & secret thinges
whether they be good or euill.

Apo. 2. d.

The ende of Ecclesiastes,
called the Preacher.

The boke of wysdome.

The fyrst Chapter.

An exhortation for Iudges,
and rulers to loue wysdome.
The spirite of wysdome hateth
falshe, dissimulation and ypo-
crysye, rebuketh vnyghtousnes,
and abhorreth wycked doers.

Ps. lxxxviii. D let

Some
reade
ryghte-
ousnesse.



2.pa.15.a

Let your affectis be
o wysdome, ye that be
Judges of the earth.
Have a good opinion
of the Lorde, and leke
hym in the synghenesse of herte.

o For he wyll be founde of them
that tempte hym not, and appra-
reth vnto such as put their trust
in hym. As for froward though-
tes they separate from god, but
vertue (yf it be alowed) refour-
meth the vnwyle. And wyse wil-
dome shall not entre into a fro-
warde soule, nor dwel in the bo-
dy that is subdued vnto synne.

Gal. v. c.

For the holpe ghost abhorreth
fayned nourtour, and withdra-
weth him selfe from the though-
tes that are without understan-
ding: and where wickednes hath
the vpperhande, he flyeth from
thence. o For the spryte of wys-
dome

The first Chapter.

dome is louyng, gentle, and gra-
 cious, and wyl haue no pleasure
 in hym that speaketh euill with
 his lippes. For god is wytnesse
 of his reynes, a true searcher out
 of his hert, and an hearer of his
 tonge. For the spryite of the
 Lorde fylleth the rounde com-
 passe of the woulde, and the same
 vpholdeth al thynges, hath kno-
 wledge also of the voyce. There-
 fore he that speaketh vncyghte-
 ous thynges, can not be hydden,
 neither may he escape the iuge-
 ment of reprove. And whyr inqui-
 sitio shalbe made for the thought-
 es of the vngodlye, & the reporte
 of hys wordes shall come vnto
 God, so that his wickednes shal
 be punished. For the eare of ge-
 louyse heareth all thynges, and
 the noyse of the grudginges shal
 not be hyd. Therefore beware of
 curs

Esa. 6. a
 Jer. 23. b
 Act. 7. c

B
 3. reg. 2. g
 Mat. 6. a
 Heb. 4. b

Sapientia.

Luc. I 2. a **C** murmuring which is nothyng
worth, and refrayne your tonge
from sclaüder. o For there is no
worde so darke and secrete, that
it shall go for nought, and the
mouth that syeketh lyes, slayeth
the soule. **Deu. 4. c** Seke not your owne
death in the errour of your lyfe,
destroÿ not your selues thoroÿwe
the workes of your owne hâdes.

For God hath not made death,
neyther hath he pleasure in the
destruction of the lyuyng. For he
created all thynges, that they
myght haue theyr beinge: yea all
the people of the earth hath he
made, that they shuld haue helth,
that there shulde be no destructiõ
in them, and that the kyngdome
of hell shulde not be vpon earth,
(for ryghtousnesse is everlastyng
and immortall, but vnyghtous-
nesse byngeth death.

Re

The first Chapter.

Nevertheless the vngodlye
call her vnto them, bothe wth
wordes and workes, and whyle
they thynke to haue a frende of
her, they come to nought: for the
vngodly that are cōfederat with
her, and take her parte, are wor-
thy of death.

The. ii. Chapter.

The ymaginations & though-
tes of the vngodlye, howe they
gyne them selues ouer vnto syn,
and persecute all vertue and
truthe.

¶ Of the vngodlye talke, & ymagin thus among the
selues, (but not aryght) **J**ob. 7. a
The tyme of our lyfe **mat. 22. d**
is but shorte and tedious, and **1. cor. 15. d**
when a mā is ones gone, he hath
nomore ioye nor pleasure, ney-
ther knowe we any mā that euer
neth

Dapientia.

meth agayne from death: for we
are hoine of nought, we shall be
hereafter as though we had ne-
uer ben. For our breath is as a
smoke in our nostrylles, and the
wordes are as a sparke to moue
our hert. As for our body, it shal
be very ashes that are quenched
and our soule shal vanishe as the
soft ayre: our life shal passe away
as the trace of a cloud, and come
to nought with the myst that is
dwyue away with the beames of
the sunne, and put downe with
the heate therof. Our name also
shal be forgotten by lytle & lytle, &
no man shal haue our workes in
remembraunce. o For our tyme is
a verye shadowe that passeth a-
way, and after our ende there is
no returning, for it is fast sealed
so that no man cometh agayne.

1. pa. 30. c

Esa. 22 b o Come on therfore, let vs enjoy
and 56. c the

The. ii. Chapter.

Day. 5. b

the pleasures that are, and let vs
soone vse the creature lyke as in
youth. we wyll fylle our selues
with good wyne and oymment,
there shall no floure of the tyme
go by vs. we wyll crowne our
selues with roses before they be
wythered. There shalbe no saye
medowe, but our lust shal go tho
rowe it. Let euery one of you be
partaker of our voluptuousnes.
Let vs leane some token of oure
pleasure in euery place, for that
is our porciō, els get we nothing.
Let vs oppresse the poore rygh-
tous, let vs not spare the wido
nor olde man, let vs not regarde
the heedes þ are gray for age. Let
þ lawe of vnyghtousnes be our
auoxyzie, for the thyng that is
feble is nothyng worth. There-
fore let vs defraude the righteous
and why? he is not for our pro-
fyte,

Dapientia.

Epte: yea he is cleane contrary to
our doinges. He checketh vs for
offendynge against the lawe, and
sclaundreth vs as transgressors
Joh. 7. a of all nurtoure. He maketh hys
Ela. 53 a boost to haue the knowledg of
God, he calleth hym selfe Gods
sonne. o He is the betrayer of
our thoughtes. o It greueth vs
also to loke vpon hym, for hys
lyfe is not lyke other mens: his
wayes are of an other fashyon.
He counteth vs but vayne per-
sons, he withdraueth hym selfe
from our wayes, as from fylthy
pelle: he commendeth greatlye the
latter ende of the iust: and ma-
keth his booke that God is hys
father. Let vs se then yf his wor-
des be true, lette vs proue what
shall come vpon hym: so shal we
Mat. 21. a. knowe what ende he shal haue.
mat. 17 a o For if he be the true sonne of
God,

The.iii. Chapter.

God, he wyl receyue hym, and de-
liuer hym from the handes of
his enemyes. **Jer. xi. d**
o Let vs examyne
hym with dyspytefull rebuke, &
tormenting, that we may know
his dignitie, and proue hys pa-
cience. Lette vs condempne hym
with the moost shamefull death,
for lyke as he hath spoken, so
shall he be rewarded.

Suche thynges do the vngod-
ly ymagyn and goo astraye, for
theyr owne wychednesse hathe
blynded them.

As for the mysteryes of God,
they vnderstande them not: they
neither hope for the rewarde of
ryghteousnesse, nor regarde the
worshyppe that holy soules shal
haue.

For god created man to be vnde-
stroyed, yea o after the ymage of **Gen. 2. 8**
his own likenesse created he him.

Reuer.

Wapientia.

Gen. 3. a. o Nevertheless, though we enuy
of the deuyll came death into the
Joh. 8. d. worlde, and they that holde on
his syde, do as he doth.

The. lii. Chapter.

The felicitie & health of god-
ly people: though they be here
put to trouble and heynesse: &
gayne, what soeuer shal happen
to the vngodly & theyr chyldren.

De. 33. a. **A**t the causes of the rygh-
teous are in the hande of
God, & the payne of death
shal not touche them. o In

Sap. 5. a. the syght of the vniuersite they ap-
Heb. xi. f peare to dye, and their ende is ta-
ken for verie destruction. The
waye of the ryghteous is iudged
to be bitter destruction, but they
are in rest. And though they suf-

Ro. 8. a. fer payne before men, o yet is
2. cor. 5 a they hope full of immortallitie.
1. Pe. 1. c They are punished but in fewe
thyns

The .iii. Chapter.

thynges, neuerthelesse, in manye
thynges that they be wel rewarded 2. cor. 5. a.
For God proueth them, & findeth 1. Pet. 1. c
them mete for him selfe: yea, as
golde in the forname doeth he trie
them, and receyueth them as a
burntofferynge, & when the tyme
commeth, they shalbe loked vpon.

o The ryghtous shall wyne as 18
the sparkes that runne thorowe Ma. 13. e
the reede bushe. o They shall
iudge the nacions, and haue do-
minion ouer the people, & their i. cor. 15. e
Lorde shall raygne for euer. o ma. 19 c
They that put their trust in him 1. cor. 6. a
shal vnderstande the truthe: and
suche as be faythfull wyll agre
vnto him in loue, for his chosen
shall haue giftes & peace. o But Ma. 25. d
the vngodly shalbe punished ac-
cording to their owne ymagina-
cions, for they haue despyled the
ryghteous & forsaken the Lorde.

R. i. whose

Wapientia.

Whoso despiseth wysdome and
nurtour is vnhappye, and as for
the hope of suchē it is but bayne,
their labours are vnfrutefull, &
their workes vnprofytable.

Their wyues are vndiscrete and
their children moost vngodlye.

Their creature is cursed. Blessed
is rather the baren & vndefyled
which hath not knowen the syn-
ful bed she shall haue frute in the
rewarde of the holy soules.

Esa. 56b And blessed is the gelded, which
with his handes hath wrought
no vnyghtousnesse, nor imagi-
ned wicked thinges against God

For vnto him shall be gyuen the
speciall gift of sayth, & the moost
acceptable porcyon in the temple
of god. For glorious is the frute
of good labour, and the roote of
wysdome shall neuer fade awaye.
As for the chyldre of aduonturers
they

The iii. Chapter.

they shall come to an ende: & the seed of an vnrpyghtous bed shall be rooted out. And thoughe they lyue longe, yet shall they be nothinge regarded, & their laste age shall be without honour. Yf they dye hastelye they haue no hope, neyther shall they be spoken to in the daye of knowledge. For horrible is the death & ende of the vnrpyghtous. ¶ The. iiii. Chapter.

¶ To lyue chaste & godly with all is commendable. & disprayse of the wycked. The honour of vertuous age. The shamefull death of the vngodlye.

Howe faire is a chaste generaciō with vertue: The memorial therof is smortall, for it is knowē with God & mē. whē it is presēt men take exāple thereat: and yf it go away, yet they desire it. It is

R. ii. always

¶ Sapientia,

alwaie crowned & holden in honour, and wynneth the rewarde of the vndefyled battayle.

But the multitude of vngodly children is vnprofitable, and the thynges that are planted with whoyedome shall take no deper roote, nor laye any fast foundacio.

Jer. 17. b Though they be grene in the
braunches for a time, yet shall they
be shaken with the wynde, for they
stande not fast: and thowwe the
behemēcie of the wynde they shall
be rooted out. For the vnperfected
braunches shall be broken, they
frute shall be vnprofitable, & sours
to eate: yea, mete for nothyng.

And why? all the children that
are borne of wicked, must beare
recorde of the wickednesse as
gainste their fathers and mothers,
when they be asked. But
though the righteous be overtaken
with

The. iiii. Chapter.

With death, yet shall he be in rest.

Age is an honourable thyng: neuerthelesse, it standeth not only in the length of tyme, nor i the multitude of yeares, but a mans wysdome is the graye heere: and vndesyled lyfe is the olde age.

He pleased God, & was beloued of him: so that where as he liued among synners, he translated him

o Yea, todaynly was he taken away, to the intent that wyckednesse shulde not alier his vndersta-
dyng, and that ypocrisie shulde not begyle his soule. For the craftie bewitching of lyes make good thynges darke, the vnstedfastnesse also & wickednesse of voluptuous desyre, turne asyde the vnderstandyng of the simple. Though he was soone deed yet fulfilled he moche tyme. For his soule pleased god, therfore hastened

Heb. xii. 2

A. iiii.

he to

Sapientia

he to take him awaye frō amōge
the wycked. This the people se, &
vnderstande it not they laye not
bp suche thynges in their hertes,
howe that the louynge fauoure
and mercy of God is vpon his
saintes, and that he hath respect
I vnto his chosen. Thus the ryght
eous that is deed, condēneth the
vngodlye which are lyuyng: and
the youth that is soone brought
to an end, the longe life of the vn
ryghteous. For they se the ende of
the wise, but they vnderstāde not
what God hath deuised for him
and wherfore the Lorde hath ta-
ken him awaye. And why? they
se him, and despyse him, therfore
shall God also laugh them to
scorne so that they them selues
shall dye hereafter (but without
honoure:) yea, in shame amonge
the deed for euermore.

For

The.v.Chapiter.

For without anye voyce shall he
burst those that be puffed vp, and
remoue them frō the foundaciōs
so that they shall be layed waste
vnto the hyghest. They shall
mourne, and the memoriall shall
remēbre theyr synnes, and their
owne wyckednesse shall bewraie
them.

The.v.Chapiter.

Howe the iust men shall stande
agaynste the wycked that haue
put them here to trouble, & what
sorrowe shall come vpon the vngod-
lye. Agayne, what ioye shall hap-
pen vnto the ryghteous, whiche
haue god hi selfe for their defence.

Then shall the ryghteous
stande in great stedfastnes
agaynste suche as haue
dealt extremely with the,
& take away their labours, whē
they se it, they shall be vexed with
horrible feare, and shall wonder
at the

Ps. 19.5

R. ill.

at the

Dapientia.

at the hastynesse of the sodayne
health, groning for very distresse
of mynde, & shal saye within the
selues, haupng inwarde sorowe,
& mournyng for very anguysh of
mynde. These are they whom we
somtyme had in derision, & tested

Dap. 3a. vpon. o We soles thought their
lyfe very madnesse, & their ende
to be without honour. But lo,
howe they are counted amonge
the children of God, and theyr
portion is amonge the saintes.

Therfoze we haue erred fro the
waye of truthe, the light of rygh
teousnesse hath not shyned vnto
vs, and the sunne of vnder stan-
dyng rose not vpo vs. We haue
weryed our selues in the way of
wyckednes & destructio. Tedious
wayes haue we gone, but as for
the waye of the Lorde we haue
not knowe it. What good hath
our

The .v. Chapter.

our pyde done vnto vs? **O**
what profite hath the pōpe of ry-
chesse brought vs? **O** All those
thynges are passed away lyke a
shadowe, and as a messenger run-
nyng before: as a sheppe that
passeth ouer the waues of the
water **O** which whē it is gone by
the trace thereof can not be founde
neither the pathe of it i the flow-
des. **O** as a byrde that flyeth tho-
rowe the ayre, and no mā can se
anye token where she is flowne,
but onely heareth the noyse of
her wynges, beatyng the lyght
wynde, partyng the ayre thow
the vehemencie of her goynge, &
flyeth on shakynge her wynges,
where as afterwarde no tokē of
her waye can be founde. **O** lyke
as when an arowe is shot at a
marke, it parteth the ayre which
imediately cometh together agayn
so

¶ Sapientia.

So that a man can not knowe
where it went thowwe. Euen so
we in like maner as soone as we
were bozne, began immediatly to
draw to oure ende, and haue shew
wed no token of vertue, but are
consumed in our owne wicked-
nesse. Suche wordes shall they

Job. 8. a. that haue synned speake in the
psal. 1. b hel, o for the hope of the vngodly
Job. 10. r. d. is lyke a dyme thystle floure (oz
and. xi. a. dust) that is blowe awaye with
iacob. 1. b the wynde: lyke thynne scumme
that is scattred abrode with the
storme: lyke as the smoke whiche
is disperfed here and there with
the wynde, & as the remembraunce
of a straunger, that tarpeth for a
daye: and them departeth.

psa. 39. a. But the ryghteous shall lyue
for ever more: their rewarde also
is with the Lord, and their reme-
braunce with the hyghest. There-
fore

Eph. v. Chapter.

foze that they receaue a glorious
kyngdome, & a beutyfull crowne
of the Lordes hande: for with his
ryghthande shall he couer them,
and with his owne arme shall he
defende them. His gelously also
shall take awaye the harnes, and
he shall wepen also the creature
to be auenged of the enemyes.

o He shall put on ryghteousnesse **Eph. 6, D**
for a brestplate, & take sure iudge
ment in steade of an helmet.

The inuincible mylde of equitie
shall he take, his cruel wrath shall
he sharpen for a speare, and the
whole compasse of the worlde
shall fyght wyth him against the
vntwyle.

Then shall the thunderboltes
go oute of the lyghtenynges, &
come out of the raynewe of the
cloudes to the place appoynted:
out of the harde stony indigna-
cion

Wisdomia.

els there shall fall thycke hayles,
& the water of þe see shall be wroth
agaynst them, & the floudes shall
runne roughly together. yea a
myghty wynde shall stonde by a
gaynst the, & a stoyne shall scatter
the abrode. Thus the vnrigh-
teous dealinge of the shall bring al
the lande to a wyldernes, and
wyckednes shall ouerthrowe the
dwellinges of the myghty.

The. vi. Chapiter.

An exhortaciō vnto suche as
be in rule & authoritie, to receaue
wysedome. A commendacion of
wysedome.

Ecc. 9. d. **W**ysedome is better then
strength, and a man of vn-
derstanding, is more worth
then one that is stronge.
psal. 2. b. O heare therfore O ye kynges &
vnderstande: O learne ye that be
iudges of the endes of the earth.
O ye

The. vi. Chapter.

Gyue care ye that rule the multitudes and delite in much people.

o For the power is gyuen you of the Lord & the strength from the **Ro. 13. 1.**

Hyghest: whyche shall trye your woikes, & search out your ymaginaciōs.

Howe þ ye beyng officers of his kyngdome, haue not

executed true iudgemēt, haue not kepte the lawe of ryghteousnesse

noz walked after his wyl. Horri- bly & that right soone shall he ap-

peare vnto you, for an harde iudgemēt shall they haue þ beare rule

o Mercy is graunted vnto þ sim- ple, but they that be in authorite

shall be sore punished. o For God which is Lord ouer all, shall ex-

cepte no māns pson, nother shall he staḁ in awe of a ny māns great-

nesse: for he hath made the smal, & great, & careth for al alike. But

the myghtye shall haue the sore

Ro. 13. 1.

25

Ec. 10. c

o Ac. 10. d

Ro. 2. b. f

Gala. 2. a

Ep. 6. a.

pu

Dapientia.

punishment. Unto you therfore (o
ye kynges) do I speake, & ye may
lerne wysedome & not go amisse:
for they that kepe ryghteousnes
shal be ryghtouslye iudged: & they
that are lerned in ryghtous thin
ges, shal fynde to make answer.

wherfore set your lust vpon my
wordes & loue the, so shal ye come
by nourtour. wysdome is a noble
thinge, and neuer faueth awaye,
yea she is easelye sene of the that
loue her, & found of such as seke
her. She puenteth them that de
spise her, that she maye first shewe
her selfe vnto them. whoso awa
keth vnto her by tyme, shal haue
no great trauayl, for he shal fynde
her syttinge redy at his doores. To
thinke vpon her is pfect vndersta
nding: & whoso watcheth for her,
shall be safe, & that sone. For she
goeth about seekinge suche as are
miste

The. vi. Chapter.

meete for her, sheweth her selfe
cherefully vnto them in their go-
inges, & meteth them with al dili-
gence. For the vnfaigned desyre of
reformation is her begynnynge
to care for nurture is loue, and Ro. 13. d.
loue is the keeping of her lawes:

Now the keepynge of the lawes
is perfection, & an vncorrupt life
maketh a man familiar wth God.

And so the desyre of wysdome
leadeth to the kyngdome euerla-
sting. o If your desyre be then in Au. 27. c
royall seates & ceptres (o ye kin- 2. re. 14. c
ges of the people) set poure luste. i. reg. 3. a
vpon wisdom, that ye may raigne
for euermore. o loue the light of
wysdome, al ye sh^d be rulers of sh^d
people. As for wisdom, what she
is & how she came vp, I wyl tell
you: & wyl not hyde sh^d myster-
es of God fro you: but wil seke her
oute from the begynnyng of the
nati

¶ Sapientia.

natiuitie & bring the knowlege of
her in to lyght, and wil not kepe
backe the truth. Nother will I
haue to do with cōsuming enuye,
for suche a mā shal not be parta
ker of wisdomē. But the multis
tade of the wyle is þe welfare of
the worlde, & a wise kyngē is the
vpholdyngē of the people. O res
reue nourture then thowme my
wordes, & it shal do you good.

The. vii. Chapiter.

¶ All mē haue like entraūce i to
þe worlde, yet who so calleth vpon
God for wisdomē, shal haue his
desire. The profite þe cometh by
wisdomē passeth al other thinges

¶ **I** My selfe also am a mor
tal man lyke as al other, &
am come of the earthy ge
neracion of him that was
first made, & in my mothers
wombe was I fashyoned to be
fleshe

The vii. Chapter.

fleshe. In the tyme of ten monethes was I brought togyther in bloud thowwe þe sede of mā, and the comodious appetitie of slepe. When I was borne I recreated lyke aye as other men, & fel vpon earth (whiche is my nature) cryenge & wepyng at the first as al other do. I was wrapped i swadlynge clothes, & brought vp with great cares. For ther is no kynge that hath had any other begynnyng of byrth. **Job. i. c.**
o All mē thē haue one entraunce vnto lyfe, and one i. **Eccl. 6. b**
gynge out in lyke maner. **Is**

wherfore I desired, & vnderstaundyng was geue me: I called: & the sprete of wisedome came i to me. I let more by her thē by kyngdomes, & royal seates, & counted ryches nothing i cōparison of her. **Job. 28. b**
o As for precious stone I compared it not vnto her: for al golde is

D. l.

It is

Wisdomia.

2. re. 3. b.
Mat. 6 d

Ecll. 12. c

He is but grauell vnto her, & syl-
uer shalbe cousted but clay before
her syght. I loued her aboue wel-
fare & beautie, & purposed to take
her for my lyght: for her shynning
can not be quenched. o All good
thynges came to me with her, &
innumerable ryches thorow her
hādes. I was glad in the all, for
this wisdom went before me, and
I knewe not that she is the mo-
ther of al good thynges. o Now
as I my selfe learned vnfayned-
ly, so do I make other men par-
takers of her, & hyde her ryche-
esse fro no man: for she is an infinite
treasure vnto men, whiche who-
so vble, become partakers of the
loue & frendship of God, and are
accepted vnto him for the gyftes
of wisdom. God hath graunted
me to talke my selfe, and conue-
niently to handle the thynges
that

The.viii.Chapter.

that he hath graciously lent me.

For it is he that leadeth vnto
wysdome and teacheth to vse
wysdome arpyght. In his hande **Day.3.**
are we and all our woyses: yea
all our wysdome, vnderstādyng
& knowledge of all our woyses.

For he hath gyuen me the true
science of these thynges: so that
I knowe howe the worlde was
made, and the powers of the ele-
mentes: the begynnyng, endyng,
and myddest of the tymes, howe
the tymes altre, howe one goeth
after another, and how they are
fulfylled: the course of the ayre:
the ordinaunces of the starres:
the natures and kyndes of bea-
stes, the furiousnes of beastes: the
power of windes, the ymagina-
cions of men: the dyuersities of
pouge plantes: the vertues of
rootes, and suche thynges as are

¶ Sapientia.

Secrete and not looked for, haue I
learned. For the workmaster of
al thinges hath taught me wylde-
dome. In her is the spirite of vnder-
standyng, which is holy, many-
folde, one onely, subtyll, cur-
teous, discrete, quicke, vndefiled
playne, swete, lounge the thing
þis good, sharpe, which forbiddeth
not to do wel, gentle, kynde,
stedfast, sure, fre, haupnge all ver-
tues, circūspete in al thynges, re-
ceauynge all spirites of vndersta-
dyng, beyng cleane, and sharpe.

¶ Cl. 4. a For wylde-dome is nymble the al
nymble thynges: she goeth thar-
rowe, & attayneth to all thinges,
bycause of her clenness. For she is
the bryeth of the power of god & a
pure cleane expyessyng of the clea-
renesse of Almyghty God. Ther-
fore can no vndefiled thing come
¶ Heb. 1. a, into her, o For she is the bryght-
nes

The. viii. Chapter

nes of the euerlastinge lyght, the
vndefyled myrroure of the ma-
iestye of God, & the ymage of his
goodnes. And for so much as she
is one she may do al thiges, & being
stedfast her selfe she renueth all, &
amonge the people conueyeth she
her selfe into the holy soules. She
maketh Gods frendes, & prophes-
tes: For God loueth no man, but
him in whome wisdom dwelleth.
For she is more bewtyful then the
Sunne & gyueth more lyghte then
the starres, & the daye is not to be
compared vnto her: for vpon the
daye cometh nyght. But wycked-
nesse can not overcome wysdome
& foolysnesse maye not be with
her.

The. viii. Chapter.

Wysdome shulde be receaued
in youth. He that marpeth hym
selfe vnto her shall optayne loue
of God and men.

D. iiii. wysdome

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¶ Sapientia.

crete and not looked for, haue
 turned. For the workmaster of
 thinges hath taught me wylde-
 ne. In her is the spirite of vn-
 derstandyng, which is holy, ma-
 folde, one onely, subtyll, cur-
 ious, discrete, quicke, vndefiled
 ayne, swete, lounge the thing
 is good, sharpe, which forbids
 not to do wel, gentle, kynde,
 steadfast, sure, fre, haupnge all ver-
 es, circumspecte in al thynges, re-
 iuyng all spirites of vndersta-
 ndyng, beyng cleane, and sharpe.
 For wylde is nymble the al-
 mble thynges: she goeth thus
 we, and attayneth to all thinges,
 cause of her clennes. For she is
 breth of the power of god: and
 re cleane expessyng of the clea-
 nesse of Almyghty God. There-
 fore can no vndefiled thing come
 of her. For she is the bright-
 nes

The. viii. Chapter

nes of the everlastyng lyght, the
 vndefyled myrroure of the ma-
 iesty of God, and the ymage of his
 goodnes. And for so much as she
 is one she may do al thynges, and being
 steadfast her selfe she renueth all, and
 amonge the people conueyeth she
 her selfe into the holy soules. She
 maketh Gods frendes, and proph-
 etes: For God loueth no man, but
 him in whome wisdom dwelleth.
 For she is more bewyful than the
 sunne and giveth more lyghte than
 the starres, and the daye is not to be
 compared vnto her: for vpon the
 daye cometh nyght. But wycked-
 nesse can not overcome wylde
 and foolynesse maye not be with
 her.

¶ The. viii. Chapter.

¶ Wylde maye be receaued
 in yowth. He that marryeth hym
 selfe vnto her shall optayne loue
 of God and men.

D. iiii. wylde

Sapientia

Wysedome reacheth fro one
ende to an other myghtely
and louyngly doeth she ordre all
thynges. I haue loued her, and
laboured for her euen from my
yoath vp: I dyd my diligence to
marry my self with her, such lone
had I vnto her beautye. whoso
hath the cōpany of God, cōmen-
deth her nobilitie, yea the Lorde
of all thynges hym selfe, loueth
her. For she is the scholemastres
of the nurtour of god, & the cho-
ser out of his workes. If a man
wolde desyre ryches in this lyfe,
what is rycher then wysdome þ
worketh al thynges. Thou wyle
say vnderstāding worketh. what
is it amōg al thynges that wor-
keth moze then wysedomer? Yf a
man loue vertue and ryghtcous-
nesse: let hym labour for wysle-
dome, for she hath great vertues.
And

The. viii. Chapter.

And whyr she teacheth sobernes
and prudence, ryghteousnes, and
strength, which are such thinges
as men can haue nothinge moze
profitable in theyr lyfe. If a mā
desyre muche knowledge, she can
tel the thinges that are past, and
discerne thinges for to come: she
knoweth the subtylties of wor-
des, & can expounde darke senten-
ces. She can tel of tokens & won-
derous thiges, or euer they come
to passe, and the endes of all ty-
mes and ages. So I purposed
after this maner: I wyl take her
vnto my companye, and com-
mon louingly with her, no doubt
she shall gyue me good counsaile
and speake cōfortablye vnto me
in my carefulnes, and greife. For
her sake shall I be well and ho-
nestly taken amonge the commu-
nes, and lordes of the counsel.

¶.ii.ii. Though

Wisdomia.

Thoughe I be yonge, yet shall I
haue sharpe vnderstādyng: so þ
I shalbe maruailous i the syght
of great men, and the faces of
princes shall wond er at me.

Job, 26. c When I holde my tonge, they
shall abyde my leysure: when I
speake they shall loke vpon me: &
if I talke moche, they shall laye
their handes vpon their mouth.
Moreouer, by the meanes of her
I shall obtayne immortalitie, &
leauē behynde me an euēlastinge
memorfall amōge thē that come
after me. I shall set the people in
ordre, and the naciōs shal be sub-
dued vnto me. Horrible tyrāntes
shalbe afrayed when they do but
heare of me, amonge the multi-
tude I shal be counted good and
myghtye in batta yle. When I
come home, I shall fynde rest
with her: for her companye hath
no

The. viii. Chapter.

no bytternesse, and her felowes
shyppe hath no tediousnesse, but
myth and ioye. Nowe when I
consydred these thynges by my
selfe, and pondred them in myne
herte, how that to be ioyned vnto
to wisdom is immortalitie, and
great pleasure to haue her frend
shyppe: how that in the workes
of her handes are insynpte riches:
howe that whoso kepeth com-
panye with her; that be wise: and
that he whiche talketh with her,
shall come to honour. I went
aboute sekynge to get her vnto
me. For I was a lad of a rype
wyt, and had a good vnderstan-
dyng. But whē I grewe to more
vnderstādyng. I came to an vn-
despyled bodye. Neuerthelesse, whē
I perceyued that I coulde not
kepe my selfe chaste, o excepte god **Mat. i. 6,**
gaue it me (& p was a poynte of
wisdom

Sapientia.

wysedome also to knowe whose
gyfte it was, I stepte vnto the
Lorde, and besoughte hym, and
wyth myne whole herte I sayed
after thys maner.

The. ix. Chapter.

A prayer vnto God for the
gyfte of wysedome.

3. Re. 3. a
Gen. 1. c.



God of my fathers, o
Lorde of merce, o thou
that hast made all thynges
with thy word, & ordeyned
man thorow thy wisdom
that he shulde haue dominio
ouer the creature whiche thou
hast made, & he shulde orde
the world accordyng to equitie
& righteouesse, and execute
iudgemēt with a true herte,
gyue me wysedome, whiche
is euer about thy seate, &
put me not out frō amonge
thy chylde: for o I thy seruaunt
& son of thyne handmayden,
am a feeble

The .ix. Chapter.

ble personne of a short tyme, and
to yonge to the vnderstandynge
of iudgement and the lawes.

And though a man be neuer so
perfecte amonge the chyldren of
men, yet yf thy wysedome be not
with hym, he shal be nothing re- 1. pa. 29b
garded. o But thou hast chosen 2. pa. 1. a.
me to be a kynge vnto thy people
and the iudge of the sonnes and
doughters. Thou hast comaun- B
ded me to buylde a temple vpon
thy holy mount, and an alter in
that citie wherein thou dwellest:
a lykenesse of thy holpe taberna-
cle whiche thou haste prepared
from the begynnynge, and thy
wysedome wyth the, which kno- 120. 8. e
weth thy workes. o whiche also 10h. 1. a.
was with the when thou madest
the worlde, and knew what was
acceptable in thy syght, & ryghte
in thy commaundementes.

o sende her oute of thy holy

Dauid's.

heauens: & from the throne of thy
maiestie, that she may be with
me, & labour with me: & I maye
know, what is acceptable in thy
syght: For she knoweth & vnder-
standeth al thynges, and she shal
leade me sobzely in my workes, &
p[re]serue me in her power.

So shall my workes be accepta-
ble, & the shal I gouerne thy peo-
ple ryghtously, and be worthe

Esa. xl. b to syt in my fathers seate. o For
Ro. II. d. what man is he that may know
i. cor. 2. b. the counsaile of God: Or who ca
thinke, what the wyl of God is:
For the thoughtes of mortal mē
are myserable: & oure forecastes
but vncertayne. And why: a mor-
tal & corryptible bodye is heuē
2. cor. 5. a vnto the soule, o and the earthy
māshon kepeth downe the vnder-
standyng that museth vpo many
thynges. Verry hardlye can we di-
scerne

The. ix. Chapter.

Scerne the thynges that are vpon
earth, and great labour haue
we oꝝ we can fynde the thynges
which are besoye our eyes. Who
wyl then seke out the grounde of
the thynges that are done in hea
uen? Oh Lorde, who can haue
knowledge of thyne vnderstan
dyng & meanyng, excepte thou
gyue wysdome, and sende thy
holye ghost from aboue: that the
wayes of them whiche are vpon
earth may be reformed: that we
maye lerne the thynges that are
pleasaunte vnto the, and be pre
serued thowwe wysdome.

The. x. Chapter.

What profite and good came
by wysdom in the olde tyme.

Wysdome preserved the first
ma whō God made a fa
ther of the worlde, whē he
was created alon brought
him

**Gen. i. d.
and. 2. d**

Sapientia.

- hym out of his offence, toke him
out of the moulde of the earth, &
gaue hym power to rule al thin-
ges. o whē the vnrighous went
Ge. 4. b. away in his wꝛath frō his wis-
dome the brotherhead perished
Gen. 6.8 thozow the wꝛath of murther.
and.9. o Agayne, when the water des-
troyed the whole worlde, wyls-
dom preserued the righteous tho-
row a poore tre, wherof she was
Gen. 11. d gouernour her self. o Moreover
whē wickednesse had gotten the
vpperhande, so that the nations
were putte vp wyth pryde, she
knew the righteous pserued hym
faultles vnto god, & laied vp sure
Ge. 19. c. mercy for his childe. She pser-
26 ued the righteous whē he fled frō
the vngodly that perished what
tyme as the fyre fel downe vpon
the fyue cities: Alike as yet thys
day the vnfruteful waste & smok-
hyng

The .x. Chapter.

king lande gyueth testimonye of
their wickednes: yea, the vnrype
& vntimely frutes that grow vpon
the trees. As for a token of
remembraunce of the vnfaithfull
soule, there standeth a pillar of
salte. For such as regarded not
wisdom, gat not onely this hurt
that they knewe not the thynges
which were good, but also lefte
behinde them vnto men a memo-
rial of theyr foolysnesse: so that
in the thynges wherin they syn-
ned, they coulde not be hyd.

But as for suche as take hede
vnto wysedome, she shall deli-
uer them from sorowe.

o When the ryghteous fledde
bycause of his brothers wrath,
wysedome ledde hym the ryghte
waye, shewed him the kyngdome
of God, gaue him knowledge of
thy thynges, made him rich in his
lab

Ge. 27. 28

Dapientia.

laboures, and brought to passe
the thynges that he went about.
In the deceptfulnesse of suche as
defrauded hym, she stode by him
and made him riche. She saued
him from the enemyes, and de-
fended him from the deceyuers.

Ge. 37. b She made him stronge in bat-
telle, and gaue him the victorie,
Actu. 7. b that he myght know howe that
wysedome is stronger, then all
thynges, o when the ryghteous
was solde, she forsoke hym not,
but deliuered him from synners.
She wēt downe with him in the
doungeon, & failed him not in the
Ge. 41. f bādes: o Tyll she had brought hi
the scepter of the realme, & power
against those that oppressed him.
As for the that had accused him,
she declared them to be lyers: and
brought him to perpetual worship.
D She deliuered the ryghteous
people,

The .x. Chapter.

people, and faultlesse seede, from
the nations that oppressed them.
He entred into the soule of the
fetters of God, and stode by
hym in wonders and tokens a-
gaynst the horrible kynge.

He gaue the ryghtous the re-
warde of theyr labours, and led
them forth a maruaylous waye
on the dape tyme: he was a sha-
dowe vnto them, and a lyght of
starres in the nyght season.

Exo. 14. f

He brought them thowwe
the red see, and carped them thow-
we the great water. He drow-
ned theyr enemyes in the redde
see, and brought them out of the
depe. So the ryghteous toke the
spoyles of the vngodlye, and

prayed thy holp name, O lord Exo. 15 a
and magnified thy victorious
hande with one accord. o For psa. 8. a.
wylsome openeth the mouth of mat. 21. b

¶

the

Dapientia.

the dōme, and maketh the tūges
of babes to speake.

The. xi. Chapter.
Howe wylledome leaueth the
ryghtous, and howe the vngod-
ly are punished thow the migh-
tye hande of God.

Ex. 16. a

S

He ordred theyr woikes
in the handes of the ho-
lye Prophete: o so that
they wente thow the
wylternesse that was not inha-
bited, and pyched theyr tentes
in the waste deserte.

They stode against theyr ene-
myes, and were auenged of their

Ex. 16. b

aduersaryes. o When they were
Nu. 20. a thyrstye, they called vpon the, and
water was gyuen them oute of
the rocke, and theyr thyrst slaked
out of the harde stone. For by
the thynges wherethow the
enemyes were punished, were
they

Therxi. Chapter.

they helped in theyr neede: For vnto the enemyes thou gavest man bloude in steede of lpyng water.

And where as they had scarcenesse in the rebuke, when theyr children werellayne: thou gavest vnto thyne owne a plenteous water vnloked for: declaring by **Is** the thyrr that was at that tyme how thou woldest drynge thyne owne to honour, and slaye theyr aduersaries. **Deut. 8. a.** For when they were tryed and nurtoured wyth fatherly mercy, they knowledged how the vngodlye were iudged, and punished thowowe the wyath of God.

These hast thou exhorted, as a father, and proucd them: but vnto the other thou hast ben a dreedefull kynge, layed harde to theyr charge, and dampned them.

Ps. li. whe

Deflentia.

whether they were absent or
present, they: punishment was
alyke. For they: gref was dou-
ble: namely mournynge, and the
remembraunce of thynges past.

But when they perceyued that
they: punishmentes dydde them
good, they thought vppon the
Lorde, and wondred at the ende.
For at the last they helde moche
of him, of whome in the outca-
stynge they thought scozne as of
an abiect. Neuerthelesse, the righ-
tous dyd not so when they were
thyrsty: but euē like as þe though-

Ltes of the foolys they were, so was

Da. 12. e.

Rom. 1. c

also they: wychednesse. o where
as certayne mē now (thorow er-
rour) dyd worship dom serpētes
& vayne trastes, thou sēdest a mul-
titude of dōme beastes vpon the
for vengeaunce, that they myght
knowe, that loke wherwithall a
man

The xi. Chapter.

man synneth, by the same also **Leu. 26 D**
shall he be punished. For vnto **Ma. 16. 8**
thy almyghty hande, that made **Ier. 8. c.**
the world of nought, it was not
vnpossyble, to sende among the
an heape of beares, or woode ly-
ons, or cruel beastes of a straunge
kynde, suche as are vnknownen,
or sponse fyre, or cast out a smo-
kyng breath, or shote horryble
sparkes out of theyr eyes, which
myght not onely destroye them
with hurtyng, but also kyl them
with theyr horryble syght. Yea,
without these beastes might they
haue ben slayne with one word
beinge persecuted of theyr owne
woekes, and scatred abrode tho-
rowe the breath of thy power.
Neuerthelesse, thou hast ordred
all thynges in measure, numbre,
and weyght. For thou hast euer
had great strength and myght.

Wapientia.

who maye withstande the power
of thyne arme. And wher lyke
as the small thyng that the bal-
launce weyeth, so is the worlde
before the: yea as a droppe of the
morning dewe, that falleth down
vpon the earth. Thou hast mercy
vpon all, for thou hast power of
Rom. 2 a all thynges, o and makest the as
though thou sawest not the syn-
nes of men, bycause they shulde
amende. For thou louest all the
thynges that are, and hatest none
of them whom thou hast made:
neither dyddest thou ordeyne o:
make any thyng of euill wyll.

Howe myght any thyng en-
dure yf it were not thy wyll: O:
how coulde any thyng be prefer-
red, excepte it were called of the:

But thou sparest all, for all
are thine, O Lorde, thou louest
of soules.

The

The.xii.Chapter.

The.xii.Chapter.

God is merciful, and suffreth longe to the intent that synners shulde amende.

Lord how gracious and swete is thy spyrite in al thynges. Therfor cha-
renest thou them measu-
rable that go wronge: and war-
nest them concernynge the thyn-
ges, wherein they offende: thou
speakest vnto them (O Lordc)
and exhorteest them to leaue their
wyckednesse, and to put theyr
trust in the.

o As for those olde inhabitants Deu. 9. a
of thy holy lande, thou myghtest 12. d. 18. b
not awaye with them, for they
commytted abhomynable wo-
kes agaynste the: as witcherate,
sojcery, and ydolatry: they slewe
their owne chylde without mer-
cy: they dyd eat vp mens bowels
P. llll, and

Wisdomia.

and deuoured the bloud: Yea by
cause of suche abhominacions,
mysebelenes and offeryngs, thou
slewest the fathers of the desolat
soules by the handes of oure fa-
thers: that the lande which thou
lovest aboue al other myght be a
dwellyng for the children of god.

B Neuerthelesse, thou spareddest
them also (as men) and sendedst
the forerunners of thyne hooste,
euen hornettes to destroye them
out by litle and litle. Not that
thou wast vnable to subdue the
vngodlye vnto the ryghteous in
battayl, or wyth cruel beastes, or
wyth one rough word to destroy
them togyther: But thy mynde
was to dryue them oute by litle
and litle, gyuyng them tyme and
place, to amende knowyng well
that it was an vngodlye na-
tyon and wyche of nature, and
that

Ex. 23. d.
Deu. 7. d

The xii. Chapter.

that they thought myght never
be altered.

For it was a cursed seede from
the begynnynges and feared no
man: Yet haſte thou pardoned
theyr synnes. For who wyl ſaye
vnto the: why haſte thou doone
that? Or who wyl ſtand againſt
thy iudgement? or who wil come
before thy face an auenger of vn
ryghten as men? Or who wyl
blame the, yf the people perſe the
whome thou haſt made.

For there is none other God i. pet. 5. a
but thou, o that careſt for al thin
ges: that thou myeſt declare;
howe that thy iudgement is not
begyght.

There dare neyther kynge nor
tyrant in thy ſight, requyre ac
countes of them; whome thou
haſt deſtroyed.
For ſomuche thou as thou art
rygh-

Dapientia.

Job. 9. a ryghteous thy selfe, thou ordrest
all thynges ryghteouslye, and
punysshest even hym that hath
not deserved to be punyshed, and
takest hym for a straunger, and
an aleaunte in the lande of thy
power. For thy power is the be-
gynnyng of ryghteousnesse: and
because thou art Lord of al thin-
ges, therfore art thou gracious
vnto all.

D When men thynke the not to
be of full strength, thou declarest
thy power: and boldly belyuerest
thou them ouer that knowe the
not. But thou Lord of power
iudgeth quyetelye, and ordrest vs
wyth great wysdome, for thou
mayest do as thou wilt.

By suche woikes nowe hast
thou taught thy people, that a
man also shoulde be iust, and lo-
uynge: and haue made thy chy-
ldren

The .xii. Chapter.

ben to be of a good hope: for as
uen when thou iudgeth, thou gy-
nest rowne to amende from syn-
nes. For comoche as thou hast
punysht, and with furche dys-
gence deliuered the enemyes of
thy seruantes, which were wo-
thy to dye (wherethow we thou
gauest them tyme and place of
amentement, that they myghte
turne from theyr wyckednesse)
wyth howe greate diligence then
punyshest thou thyne owne chil-
dren, vnto whose fathers thou
hast sworn and made couenants
of good promises. So where
as thou doest but chasten vs,
thou punyshest our enemyes
dyuerse wayes, to thintent that
when we punyssh, we shoulde re-
membze thy goddnesse: and whe-
we our selues are punysht, to
put our trust in thy merce.

wher-

Confessio.

Wherefore, where as men haue
lyued ignorauntlye and vncygh-
tously, thou hast punysshed them
soe, euen thorow the same thyn-
ges that they worshypped.

Pa. II. c.

Rom. I. c.

○ For they went astraye verve
longe in the waye of error, and
helde the beastes (which eue their
enemyes despyled) for goddes,
lyupng as chyldren of no vnder-
standynge. Therefore hast thou
sent a scornewfull punysshment a-
monge them, as among the chyl-
dren of ignoraunce.

As for suche as wolde not be
reformed by those scornewes and
rebukes, they felt the worthy pun-
ysshment of God: For the thyn-
ges that they suffered, they bare
them vnpatiently, being not co-
tent in them, but vntwyllyng.

And when they perished by
the same thynges that they toke
for

The .xii. Chapter.

for goddes, they knowldged ths,
that there was but one true god
whome afore they wolde not
knowe, therfore came the ende of
theyr dampnation vpon them.

The .xiii. Chapter.

Wayne are they that haue not
the knowledge of the lypunge
God, but turne vnto the creatu-
res: vnhappye are they that ho-
nour ymages.

Wayne are all men, which
haue not the knowlege
of God: o as were they
that oute of the good Rom. 1.6
thynges which are sene, knewe
not hym, that he him selfe is euer
lastyng.

Neither toke they so moche
regarde of the workes that are
made as to knowe who was the
craftel man of them.

But

Capientia.

Deu. 4. c. 8 But some take the fyre, some
 and. 17 b the wynde, or aſer, ſome the cour-
 ſes of the ſtarres, ſome the wa-
 ter, ſome take the Sunne, and
 moone, or the lyghtes of heauen,
 which rule the earth, for goddes.
 But though they had ſuche plea-
 ſure in theyr beautye, that they
 thought them to haue bene god-
 des, yet ſhulde they haue knowe
 howe moche moze fayrer is he
 that made them. For the maker
 of beautie hath ordeyned al theſe
 thynges. And yf they maruailed
 at the power and workes of the
 they ſhulde haue perceyued there-
 by, that he whiche made theſe
 thynges is myghtyer then they.
 For by the greatneſſe and beau-
 ty of the creature, the maker
 therof maye playnely be knowe.

Notwithſtandynge they are
 the leſſe to be blamed, that ſought
 God

The xlii. Chapter.

God, and wolde haue founde hym, and yet myssed.

And why forsomuche as they went about in hys workes; and sought after them, it is a token that they regarded, and helde moche of hys workes that are seene: howbeit they are not wholly to be excused. For yf they vnderstandyng and knowledge was so greate, that they coulde discern the worlde and the creatures; why dydde they not rather fynde out the Lord thereof?

But vnhappye are they, and amonge the deed is they hope, that call them God, whiche are but the workes of mens handes: golde, syluer, and the thyng that is founde oute by connyng, the similitude of beastes, or anye bayne stone that hath ben made by hande of olde.

Capitulum.

elsa. 44 b. **As** when a carpenter cutteth
 Jer. 10. a. downe a tree vnto of the
 wood, and parteth of the bark
 of it compassly: and so with the
 one parte maketh a vessel to be
 bleb, and dygheth meate with
 the residue. As for the other part
 that is left, which is properable
 for nothinge (for it is a coked
 part of wood & full of knobbes)
 he carueth it diligently, thoro we
 his vanitie, and accordinge to
 the knowledge of his cōking he
 gyueth it some proportion, fa-
 thyoneth it after the samelude
 of a man, or maketh it like some
 beast, straketh it ouer with rebe
 and paynteth it, and soke what
 foule spotte is in it: he calleth
 some colour vpon it. Then ma-
 keth he a congeuent tabernacle
 for it, setteth it in the walle, and
 maketh it fast with yron, prou-
 dyng

The. xiiij. Chapter.

dynges for for it, lest it happen to
fall: for it is wel knownen, that it
can not helpe it selfe: And why?
it is but an ymage, and muste of
necessite be helped. Then goeth
he & offereth of hys goodes vnto
it for hys chyldren and for hys
wyfe, he seeketh helpe at it, he as-
keth counsell at it, he is not as-
shamed to speake vnto it that hath
no soule: for health he maketh
hys petition vnto him, that is
speke: for lyfe, he prayeth vnto
hym that is dead: he calleth vpon
hym for helpe, that is not able to
helpe hym selfe: and to sende him
a good iourney, he prayeth hym,
that maye not go. And in all
the thynges that he taketh in
hande (whether it be to obtayne
any thinge or to worke) he pray-
eth vnto him that can do no ma-
ner of good.

¶

The

Diapientia.

The. xiii. Chapter.

The worshypinge of yma-
ges. The power of God. Punish-
mente of them, that make yma-
ges, and suche as worshyp them.
How ymages came vnto first. The
honouringe of ymages is the
cause, begynnynge, and ende of al
mysechefe.

A Gayne, another mā pur-
posynge to sayle, & begin-
ning to take his iourney
thorow the ragynge see,
callethe for helpe vnto a Rocks
that is farre weaker, thā the tree
that beareth hym. For as for it,
couetousnesse of money hath
founde it, & the crafteliman made
it with his chynge. But the pro-
uidence (O father, governeth al
thynges from the begynnynge.

exo. 14. d

For thou hast made awaye
in the see, and a sure path in the
myde

The. xiii. Chapter.

trydest of the waves: declaring
therby, that thou hast power to
helpe in all thynges, yea though
a man went to see without ship.

Nevertheless, that the wor- Gen. 6.9
kes of thy wylledome shulde not
be vayne, o thou haste caused an
arke to be made: and therfore do
men committe theyr lyues to a
small pece of wood, passenge
ouer the see in a ship: are sayed.

For in the olde time also whe the B
Gen. 7.1
proude gyauntes perished, he (in
whom the hope was leste to en-
crease the worlde) went into the
shyppe: whiche was governed
thorowe thy hande, and so leste
sede behinde him vnto the world.

For happy is the tree where
thorowe ryghteousnesse com-
meth: but cursed is the ymage of
wood, that is made wpyth han-
des: yea bothe it, and he that Ps. 115. 8

made

Dauid's

made it. He, bycause he made it:
and it, bycause it was called god.
Pla. 7. a wher as it is but a fragile thing.
For the vngodly and his vn-
godlynes are both lyke abhomi-
nable vnto God. Then to the
worke, and he that made it also,
shall be punished together.
Therefore shall there a plague come
vpon the ymages of the theythe:
for out of the creature of God,
they are become an abhominati-
on, a temptatiō vnto the soules
of men, & a snare for the feete of
the vniuerselle. And why? the seeking
out of ymages, is the beginning
of whoredome: and the byn-
gyng vpon of them, is the destruc-
tion of lyfe. For they were not
from the beginning, neither shall
they continue for ever. The wel-
thy ydolencie of men hath fouled
them out vpon erth, therefore shall
they

The. xliii. Chapster.

they come shortly to an ende. ¶ **L**
when a father returned for hys
sonne that was taken away frō
hym, he made hym an ymage (in
all the haste) of hys dead sonne,
and so beganne to worshyp hym
as God, whiche was but a dead
man, and ordeyned his seruantes
to offre vnto hym. Thus by
procelle of tyme & thoro we longe
custome, thys erreure was kepte
as a lawe: and ymauntes cōpel-
led men by violence to honour
ymages. As for those that were
so farr off, that men myght not
worshype them presently, they
pynture was brought from farre
(lyke the ymage of a kynge whō
they wolde honour) to the intent
that with greate diligence they
myght worshyp hym which was
farr off, as though he had bene
presente. Agayne, the singuler

Wapientia.

ching of the craftesme gave the
ignorant also a great occasion
to worshyppe ymages. For the
workeman wyllynge to do hym
a pleasure that set hym a worke,
laboured wth all hys connyng
to make an ymage of the best fa-
shyon. And so (thow the heau-
tie of the worke) the commune
people was disceiued: in so moch
that they toke him now for god,
which a lytle afore was but ho-
noured as man. And this was
the erroure of mans lyfe, when
men (eyther for to serue theyr
owne affections, or to do some
pleasure vnto kynges) ascribed
vnto stones & stockes the name
of God, whiche ought to be gy-
ued vnto no man. Whosoeuer,
this was not ynough for them
that they erred in the knowledge
of God, but where as they ly-
ued

The. xlii. Chapter.

ned in the great warres of igno-
raunce, those manye and greate
plages, called they peace. For
eyther o they slewe theyr owne
chyliden and offered them, o: did
sacrifice in the nyghte season, o:
els helde vnrasonable watches;
so that they kepte neyther lyle
no: maryage cleane: but eyther
one slew an other to death mali-
ciously, o: els greued hys neygh-
bour with aduocetry. And thus
were all thynges mixte togyther
blood, murther, thefte, dissim-
ulatio, corruptio, vnfaithful-
nes, seditio, periury, disquieting
of good me, vnthahefulnes, defy-
lynge of soules, chaungynge of
birth, vnstedfastnes of maryage,
mysorde of aduocetry, & vnclen-
nes. And why: the honouring of
abominable ymages is cause
the begynnynge ende of al euell.

¶. iiij.

For

De. 19. 9
Iere. 7. 31
and. 19. 2

Impotentia.

For they that worship ydols
eether they are mad whē they be-
merve, or prophesye yes, or synne
vngodly, or els lyghtly for to wear
them selues. For in so moch as
they trust is in the ydols (which
haue neither soule nor vndersta-
ndyng) though they swaare false-
ly; yet they thynke it shall not
hurte them. Therefore commeth
a great plage vpon them, & that
worthely: for they haue an euill
opinion of God, gyuing hede vn-
to ydols, swearing vniustly to
deceyue, and despyseinge ryghte-
ousnesse. For they swearing is
no vertue, but a plage of them
that synne, and goeth ever with
the offence of the vngodly.

The xv. Chapter.

The saythfull haue re-
spete vnto God, and not
vnto ymagis.

But

The .xv. Chapter.

But thou (O our God) art
true, long suffering and
true, and in mercye ordrest
thou al thynges. Though
we synne, yet we are thyne, for
we knowe thy strength. If we
synne not, then are we sure that
thou regardest vs. For to know
the is perfecte ryghteousnesse:
Yea to knowe thy ryghteousnes
and power is the rote of immor-
talitie. As for the thynges that
men haue founde out thoro we
they euell sciences, it hath not de-
ceyued vs as the payntyng of
the picture (and vnprofitable la-
bour) and carued ymage with di-
uers colours, whose syght enty-
seth the ignorant: so that he ho-
noureth, and loueth the picture
of a deade ymage, that hath no
soule. Neuerthelesse, they that
loue suche euil thynges are wor-
thy

Wiscentia.

thy of death: they that truste in
them, they that make them, they
that loue them, and they that ho
nour them. The potter also tak
eth & tempereth soft earth, la
boureth it, and gyueth it the fa
shyon of a vessel, what soeuer ser
ueth for our vse, and so of one
pece of claye he maketh some
cleane vessel for seruice, & some
contrary. But wherunto euery
vessel serueth that knoweth the
potter hym selfe. So wyth his
payne labour he maketh a god
of the same claye: thus doeth eu
er, which a lytle afore was made
of earthe hym selfe, and wythin
a lytle whyle after (when he dy
eth) turne h to earth agayne.

I Not wythstandyng, he careth
not the more by cause he shall la
boure, nor by cause his lyfe is
short, but streyeth to extel golde
synthes,

The .xv. Chapter.

smithes, the syluer smithes and
copper smithes, and taketh it for
an honour, to make vayne thin-
ges. For hys herte is althes, his
hope is but vayne earth, and his
lyfe is more vyle then claye, for
so morhe as he knoweth not his
owne maker that gaue hym hys
soule to worke, and breathed in
hym the breath of lyfe. They
counte our lyfe but a pastyme, &
our cōuersation to be but a mar-
ket, and that men shulde ever be
gettyng ven: that hyeual mea-
res. ¶ Now he that of earth ma-
keth fragile vessels and ymages,
knoweth hym selfe to offende a-
bout al other. Al the enemies of
thy people & that holde the in sub-
jection, are vnwyse, unhappye,
and exteading proude vnto theire
owne soules: for they iudge at
the ydolles of the hepythen to be
goddess

D

Ps. 113. b

Capitula.

goddes, whiche neyther haue eye
sight to se, nor noses to smel, nor
eares to heare, nor fyngers of ha
des for to grope, and as for their
feete, they are to stowe to go.

For man made them, and he
that hath but a borrowed spirite
fashyoned them. But no man
can make a god lyke vnto hym:
for seying he is but mortall hym
selfe, it is but mortall that he ma
keth wyth myghtous handes.

He hymselfe is better thā they
whom he worshyppest, for he ly
ued, though he was mortall, but
so dyd neuer they. Yea, they wor
shyppe beastes also, whiche are
mooste miserable: for compare
thynges that can not se to vnto
them, & they are woyle thā those.

Yet is there not one of these
beastes that with his syghte can
beholde anye good thynges, ney
ther

The. xvi. Chapter.

ther haue they giuen people no
thanke vnto God.

The. xvi. Chapter.

God punisheth the wicked,
but defendeth the godly, and
that by great wonders.

Of these and suche other
thynges, haue they suffe-
red worthy punishment,
thoſowe the multitude
of beaſtes are they rosted out.

In ſtede of the which puniſhe-
mentes, thou haſt graciously or-
dred thyne owne people, and gy-
uen them theyr deſyre that they
longed for: a newe and ſtrange
faſt, ſo preparyng the quayles to
be theyr meate, to the intent (by
the thynges whiche were ſhed
& ſent vnto them) they that were
ſo gredy of meate, might be with-
drawen euil from the deſyre that
was neceſſary. But theſe with-
in

Ps. 119.

Expositio.

in those tyme were brought vn-
to pouertie, and fasted a newe
meate. For it was requisite that
(withoute any excuse) destructio
shulde come vpon those, whiche
bled tyranny, and to shewe ones
ly vnto the other how they ene-
Lu, 20. myes were destroyed. o For whē
the cruell woodnesse of the hea-
ues came vpon them, they per-
ished throughe the stinges of the
cruell serpentes. Notwithstan-
ding, the wrath endured not per-
petuallie; but they were put in
feare for a lytle season, that they
myghte be reformed: hauinge a
token of saluation to remembre
the commaundment of thy lawe.
23 For he that conuerted, was
not healed by the thinges that he
saw, but by the O sanctour of al.
Do in thys thou sheweddest
thys enuy, that it is thou
which

The xvi. Chapter

whiche deliuerest from euell.

Is for them, o when they were exo. 10. 9.
hytten with grethoppers & flies,
they dyed, for they were worthe
to perishe by suchs. But ney-
ther the teeth of dragons, nor of
venymous wormes, ouertame
thy chyldren: for thy mercye was
euer by them and helped them.

Therfore were they punyshed
to remembre thy wordes, but hasti-
ly were they healed agayne: leste
they shulde fall into so depe for-
getfulnesse, that they myght not
vse thy helpe. It was neyther
herbe nor playster that restored
them to helth, but thy worde (**O**
lorde) whiche healeth al thynges.

It is thou (**lorde**) that hast
the power of lyfe & death: o thou
ledest vnto deathes doore & brin-
gest vp agayne. But mā thorow
wyckednesse layeth hys owne
soule,

A

De. 52. f.
1. Re. 2. d

Sapientia.

soule, and when his spirite goeth forth it turneth not agayne, neyther maye he call agayne the soule that is taken awaye.

It is not possible to escape thyne hande. For the vngodlye that wolde not know they were punished by the strength of thyne arme: o wyth strange waters, hayles, and raynes were they persecuted: and thow we fyre were they consumed. For it was a wonderous thyng that fyre myghte do more then water which quen- cheth al thynges: but the worlde is the auenger of the pyghtous.

Isa. 19. d. Sometyme was the fyre so rane that the beastes which were sente to punyssh the vngodlye burnt not: and that bycause they shoulde se and knowe that they were persecuted wyth the punish-
Dment of God. And sometyme
burnt

The. xvi. Chapter.

burnte the fyre in the water on
euery syde, that it myght destroy
the vnyghteous nation of the
earth. O Agayne, thou hast fedde
thine owne people with aungels
foode: and sent them bread ready
from heauen without theyr la-
bour, being very pleasaunt, and
wel gusted. And to shewe thy cy-
chelle and swetnes vnto thy chyl-
dren, thou gauest euery one theire
desyre, so that euery man myght
take what lyked hym best.

Ex. 16. a.

But the knowe and yle abode
the violence of the fyre, and melt-
ed not: that they myght knowe,
that the fyre burning in the haye
and rayne, destroyed the frute of
the enemyes: the fyre also forgat
hys strengthe agayne, that the
ryghteous myght be noryshed.

For the creature that serueth
the, (whiche arte the maker) is
fearse

Sapientia.

fearle in punyſhyng the vnrighteous, but is easye and gentle to do good; vnto ſuch as put theyr truſte in the. Therefore dyd all thinges alre the ſame time, and were al obedient vnto thy grace whiche is the nource of all thynges, accorpyng to the deſyre of them that had neede thereof: that thy chyldren (O Lorde) whome thou loueſt, myght know, o that
De. 7.a. it is not nature & the growynge
mat. 4.a of frutes that fedeth men, but that it is thy worde whiche preſerueth the that put theyr truſte in the. For loke what myghte not be deſtroyed wyth the fyre, as ſone as it was warmed with a lytle ſunne beame it melted: that al mē might know ꝑ thākes oughte to be gyuen vnto the before the ſunne aryle, and that thou oughteſt to be worſhyppd,
before

The.xvi.Chapiter.

before the daye sprynge. For the hope of the vnthankfull shall melte awaye as the wynter yse, and perishe as water that is not necessary.

The.xvii.Chapiter.

Of the great darkenes in Egypte, and blyndnesse of the vngodlye.

Great are o thy iudgements (O Lorde) & thy counsels can not be expelld therefore men do erre that wyll not be reformed wyth thy wisdom. o For when the vnyrghteous thought to haue thy holye people in subiection, they were bounde wythin the bondes of darknesse and longe nyghte, shut vnder the roofe, thinking to escape the euerlasting wisdom.

And whyle they thought to be hyd in the darkenes of their sin-

R.ii.

nes

Rom.9.d

Exo.10.e

Dapientia.

thes, they were scatered abrode in
the very myddest of the darke co
uerynge of forgetfulnesse, put to
horrible feare and wonderously
vexed. For the corner where they
were, myght not kepe them from
feare, bycause the sounde came
downe and vexed them: yea ma-
Bny terrible and straunge visions
made them afrayed. No power
of the fyre myght geue the lyght,
neither myghte the cleare flam-
mes of the starres lyghten that
horrible nyghte. For there ap-
peared vnto them a sodayne fire
verge dreadfull: At the whyche
(when they sawe nothyng) they
were so afrayed, & they thought
the thyng whyche they sawe, to
Exo. 7. b be the moze fearefull. o As for
the sorcerye and enchauntmente
that they vsed, it came to derisi-
on and the proude wysedome
was

The. xviij. Chapter.

was brought to shame.

For they that promised to drive away the fearfulnesse and dread from the weake soules, were sicke for feare of them selues, and that wyth scoyne. And though none of the wonders feared the, yet were they afrayed at the bestes whiche came vpon them, and at the byssyng of the serpen-tes: In so moche that wyth trem- blyng they lowned, and sayed they sawe not the aye, whiche no man yet maye escape.

For it is an heuy thyng when a mans owne conscience beareth recozde of hys wyckednesse, and condempneth hym.

And why? a vexed and wound- ed conscience, taketh euer cru- ell thynges in hande. o feare- fulnesse is nothyng els but a de- clarynge that a man seeketh helpe
B. iij. and,

Ps. 45.

.. Baptista. ..

and defence, to answer for hym
selfe: And loke how muche lesse
the hope is wythin. the more is
the vn certainty of þ matter, for
the whiche he is punyshed.

But they that came on the
myghty night slept the slepe that
fell vpon them from vnder and
from aboue, sometime were they
afrayed thow the feare of the
wonders, & sometyme they were
so weake that they cowned with
all: for an hastye and sodayne
fearefulnesse came vpon them.

Afterwarde yf any of them had
fallen; he was kepte and shutte
in pryson, but without charynes.

But yf any dwelt in a village
yf he had bene an herde or hus-
bandmā, he suffered intollerable
necessitie: for they were al bound

D With one chaine of darkenes.

Whether it were a blaspyng
wynde

The .xviii. Chapter.

wynde of a swete songe of byrdes amonge the thicke braunches of the trees, of the vehemence of hasty runnyng water, of greate noyse of the fallynge downe of stones, of the playinge and runnyng of beastes, whō they sawe not, of the myghty noyse of roaryng beastes, of the sounde that answereth agayne in þe moūntaynes: it made them sowe for very feare. For al the earth shyned with cleare lyght and no mā was hyndered in hys labour.

¶ Dnelye vpon them there fell an heuye nyghte an ymage of darkenes, that was to come vpon them. Yea they were vnto them selues the mooste heuy and horrible darkenesse.

The .xviii. Chapter.

How God destroyed the fyrst boync in Egypte. Gods people
R. liii. eate

Dapientia.

ate the Easter lambe soyfully.
The Egyptians mourne. God
punisheth the sinners in the wil-
dernesse. Moles entreateth for
the people.

A Euertheles thy sayntes
had a very greate lyght
and the enemyes heard
theyr voyce, but they
sawe not the fygure of them).

And bycause they suffered not
the same thinges, they magnifi-
ed the: and they that were vexed
 afore (bycause they were not
hurte now) thanked the, and be-
Exo. 13. a sought the (O God) that there
myght be a difference. o Ther-
fore had they a burnynge pyller
of fyre to leade them in the vn-
knowne waye, and thou gaueste
them the Sunne for a fre gyfte
without any hurte. Reason it
was that they shulde want lyght
and

The. xviij. Chapter.

and to be put in the pyson of
darknesse, whiche kept thy chyld-
ren in captiuitie, by whom the
vncorrupte lyght of the lawe of
the worlde was for to be gyuen.

o whē they thought to slay the
babes of the ryghteous (one be-
yng layed out, and yet preserved
to be the leader vnto the other)

B
Exo. 1.8.

Ex. 14.6.

Thou broughtest out the whole
multitude of the chylde and des-
troyedst these in the myghty wa-
ter. Of this nyght were our fa-
thers certified afore, that they
knowing vnto what othes they
had gyuen credence, myght be of
good chere. Thus thy people re-
ceyued the health of the ryghte-
ous: but the vngodlye were des-
troyed. For lyke as thou haste
hurte oure enemyes, so hast thou
promoted vs whō thou calledst
bifore. For the ryghteous chyl-
dren

Daſſentia.

dyed of the good mē, offered ſecretely, and ordred the lawe of righte-
uſnes vnto vnitie: that the iuſt
ſhulde receyue good and euell in
lyke maner, ſpyngyng prayſes vn-
to the father of al men. Agayne
there was heard an incōuenient
voice of the enemies: a pitious
crye for chyldre that were beway-
led. The mayſter and the ſeruaūt
were punyſhed alſke, the meane
man and the kyng ſuffred alſke
maner. For they altogyther had
innumerable that dyed one deth.

Exo. 12.e o Neyther were the lpyng ſuf-
ficient to burye the deade: for in
the twynckeling of an eye the no-
bleſt natiō of them was deſtroy-
ed. As oft as god helped the afore
yet wolde it not make them be-
leue: but in the deſtruction of the
fylſt boync they knowleged, that
it was the people of God.

For

The. xlviii. Chapter.

For whyle all thynges were
slyll, and when the night was in
the myddest of her course, thy al-
myghty worde (**O** Lorde) lepte
downe from heauen out of the
royall trone, as a rough man of
warre, in the myddest of the land
that was destroyed: & the sharpe
sweard perfourmed thy straight
commaundement, standyng and
slyllunge all thynges wyth deathe:
yea it stode vpon the earth and
reached vnto the heauzn.

The syght of the euell dreames
bered them sodenly, and fearful-
nesse came vpon them vnwares.

Then laye there one here, an-
other ther half dead, half quicke
and shewed the cause of his deyth.

For the visions that bered
them, shewed them these thynges
afoze: so that they were not ig-
norant: wherfoze they perished.

The

Sapientia.

The temptation of death touched the ryghteous also, and amonge the multitude in the wilderness there was insurrection: but thy wraath endured not long

Num. 16. 9

For the blamelesse mā went in all the hast, and toke the battayle vpon hym, and broughte forth the weapons of ministration: euē prayer and the cōsours of reconcylynge, set hym selfe agaynste the wraath, & so broughte the misery to an ende, declaring therby that he was thy seruaūt.

For he ouercame not the multitude wyth bodelye power, nor wyth weapons of myghte: but wyth the worde he subdued hym that vexed hym, puttynge the in remembraunce of the othe and cōuenant made vnto the fathers.

For when the deade were fallen downe by heapes one vpon

an

The.xviii.Chapiter.

an other, he stode in the myddest
pacified the wꝛath, and parted
the waye vnto the lyuynge.

And why? o In thys longe exo.28. d
garment was all beautie, and in
the foure rowes of stones was
the gloꝛe of the fathers grauen
and thy maiestye was wytten
in the crowne of hys heade.

Unto these the destroyer gaue
place, and was afrayed of them:
foꝛ it was onely a temptation
woꝛthy of wꝛath.

The.xix.Chapiter.

Thyke as the wyched are euer
synnyng moze and moze, so doth
the wꝛath of God neuer ceasse,
till they be destroyed. Of them
that were punyshed in the tyme
of Loth.

And foꝛ the vngodlye, the 3
wꝛath came vpon them
without mercy vnto the
ende,

Capientia.

ende. For he knew before what
shulde happen vnto them: howe
that (when they had consented
to let them go, and had sent them
out wyth greate diligence) they
wolde repent, and folowe vpon
them. **Co. 14..8** For when they were yet
mournyng and making lamen-
tation by the graues of the dead
they deuyled another foolysnes
so that they persecuted them in
theyr flyng, whom they had cast
out afore with prayer. Worthy
necessitie also brought the vnto
this ende, for they had cleane for-
gottē thinges that had happned
vnto them afore. But the thinge
that was wantynge of theyr pu-
nyshment, was requisite so to be
fulfylled vpon them wyth toyme-
tes: that the people myght haue
a maruaylous passage thowwe
and that these myghte fynde a
straunge

The .xix. Chapter.

Reaunge death. Then was ethe-
ry creature fashyoned agayne of
the newe, accordyng to the wyll
of thei maker: obeyenge thy co-
maundementes, that thy chylde
myght be kepte wythout hurte.

For the cloude ouer shadowed
thei tentes, and the drye earthe
appeared, where afore was wa-
ter: so that in the reed see there
was awaye wythoute impedis-
mente, and the greete depe be-
came a grene felde, wher thorow
all the people wente that were
defended wyth thy hande, seyng
thy woderous and maruaylous
workes.

For as hoxses, so were they
fedde and lept lyke lambes pray-
syng the (*O Lorde*) whiche had
dest deliuered them. And whye
they were yet myndefull of the
thinges þ happened whyle they
dwelte

Dapientia.

I dwelte yet in the lande: howe the
grounde broughte forth flies in
steade of cattayle, and howe the
ryuer scrawled wyth the multi-
tude of frogges in the steade of
fyshe. **o** But at the laste they
sawe a newe creation of byrdes
what tyme as they wers decey-
ued wyth lusses, and desyred deli-
cate meates. For whē they were
speakyng of theyr appetite, the
quayles came vpon them fro the
see, and punyschmētes came vpon
the synners, not wythout the to-
kens which came to passe afore,
by the vehemenye of the strea-
mes: for they suffered woꝛthelpe
accoꝝdyng to theyr wyckednesse
they dealte so abhominably and
churlyshly w straungers. Some
receyued no vnknewen gestes,
some brought the straungers in-
to bondage that dyd them good.

Be

The .xix. Chapter.

Bespyde all these thynges there
were some, that not onely recey-
ued no straungers wyth theyr
wylles, but persecuted those also
o and did them moche euill, that
receyued them gladly. Therfore
were they punyshed with blynd-
nesse, o lyke as they that were co-
uered with sodeyne darknesse at
the wyces of the righteous: so that
euerpe one sought the entrance
of his doxe.

Thus the elementes turned in-
to them selues, lyke as when one
tune is chaunged vps an instru-
ment of musyke, and yer all the
residue kepe theyr melody: which
maye easely be perceyued, by the
syghte of the thynges that are
come to passe. The dyre lande
was turned into a waterpe, and
the thyng that afore swamme in
the water, went now vpon the
dyre

3. Joh. 6.

Gen. 19. 6

4. re. 6. D.

D

D

Dyre

Sapientia.

Da. 16. c. dye grounde. o The fyre hadde power in the water (contrary to his owne vertue) and the water forgot his owne kynde to quench.

Agayne the flames of the noy: some beastes hurt not the fleshe of them that wente wyth them, neither melted they the yse, which els melteth lyghtlye.

In al thynges hast thou promoted thy people (O Lorde) and brought them to honour: thou hast not despyed them, but alwaye and in all places hast thou stode by the.

The ende of the booke of wysedome.

Eccelesiasticus, called Iesus the sonne of Syrach.

The Prologue of Iesus the sonne of Syrach vnto his booke.

Many

Prologue.



Any and great me
haue declared wis-
dome vnto vs out
of the lawe, out of
the prophetes, and
out of other that
folowed them. In the whyche
thinges Israel ought to be com-
mended, by the reason of warre
and wysedome. Therefore they
that haue it and reade it, shoulde
not onelye them selues be wyse
therthorowe, but serue other al-
so, wyth teachynge and wy-
synge.

After that my graūdfather Ie-
sus had gyue diligent labour to
reade the lawe, the prophetes and
other bookes that were left vs of
our fathers, and had well excer-
cysed hym selfe therein he purp-
sed also to wyte som thinges of
wysedome, and good maners,
D.ii, to

Ecclesiasticus.

to the intēt that they which were
wyllyng to learne and to be wylse
myght haue the moze vnderstan-
ding, and be the moze apt to lead
a good conuersation.

Wherfore I exhoyt you to res-
ceyue it louynglye, to reade it
with diligence, and to take it in
good worth, though our wordes
be not so eloquēt as the famous
orators. For the thyng that is
wrytten in the Hebrue tonge,
soundeth not so well when it is
translated into an other speche.
Not only this boke of myne, but
also the lawe, the prophetes, and
other bookes sounde farre other
wylse thā they do, when they are
spoken in their owne language.

Now the xxxviii. yere when I
came into Egypt in the tyme of
psolome Cuerges, and cōtinued
there all my lyfe, I gate lybertye
to

The. i. Chapter.

to reade and wyte manye good
thynges. wherfore I thoughte it
good and necessarye to bestowe
my diligence and trauaile, to in-
terprete this boke. And consyde-
rynge that I had tyme, I labours
red & dyd my best to perfourme
this booke, and to bryng it vnto
lyght: that the straungers also
whych are dysposed to learne,
myghte applye them selues vnto
good maners, and liue accordyng
to the lawe of the Lorde.

The fyrst Chapter.

All wysdome cometh of God,
for he onely is wyle. The frute
of Gods feare.



All wysdome cometh
of God the Lorde, and
hath bene cuer wyth
him, and is before all
tyme. who hath num-
bred the sand of the see, the drop-
pes

3. re. 3. b.
and. 4. c.
Job 28 a
Iaco. 1. a

Ecclesiasticus.

No. 11. d. pes of the rayne, and the dayes
of tyme? Who hath measured
the heygth of heauen, the bredth
of the earth, and the depenesse of
the see: who hath sought out the
grounde of Gods wysdome,
which hath ben before al thyges.
o Wysdome hath ben before all
thynges, and the vnderstandyng
of prudence from euerlastyng.
(Gods worde in the heyth is the
well of wysdome, and the euer-
lastyng commaundementes are
the entraunce of her)

25 Unto whome hath the roote
of wysdome ben declared? Or
who hath knowen her wyt?

Unto whome hath the doctrine
of wysdome bene dyscouered
and shewed? and who hath vn-
derstande the manifold entraunce
of her?

There is one: euen the hyghest
the

The. i. Chapter.

the maker of all thynges, the al-
myghty, the kyng of power (of
whom men ought to stand great-
ly in awe) which sytteth vpon his
owne throne, being a God of cos-
minion: He hath created her tho-
rowe the holy ghost, he hath sene
her, numbred her, and measured
her. He hath poured her out vpon
all his workes, and vpon al flesh
acordyng to his gyft: he gyueth
her rychely vnto them that loue
hym.

The feare of the Lorde is woz-
shyppe and triumph, gladnesse,
and a ioyfull crowne.

The feare of the Lord maketh
a mery herte, gyueth gladnesse,
ioye, and longe lyfe.

Whoso feareth the Lord, it shal
go well with hym at the last and
in the daye of hys death, he shal
be blessed.

Ps. lxxxiii.

The

Ecclesiasticus.

The loue of God is honourable wylsome : loke vnto whome it appeareth, they loue it, for they se what wonderous thynges it doth. The feare of the Lord is the begynnyng of wylsome, and was made with the faythfull in the mothers wombe : it shall go with the chosen womē, and shall be knowen of the ryghtous and faythfull. The feare of the Lord is the ryght Gods seruice, that preserueth and iustifieth the hert and gyueth myrth & gladnesse.

Whoso feareth the Lord shall be happy, and when he hath need of comfort, he shall be blessed.

To feare God is the wylsome that maketh ryche, and bringeth all good wyth her. She fylleth the house wyth her gyftes, and the garners with her treasure.

D The feare of the Lord is the crowne

Ps. 110. b
Ps. 10. 9. b

The .i. Chapter.

crowne of wylsome, and gyueth
plenteous peace and health. He
hath sene her, and numbred her
knowledge, and vnderstandyng
of wylsome, hath he poured out
as rayne: and they that helde her
fast, hath be brought to honour.

The feare of the Lorde is the
roote of wylsome, and her brach-
thes are longe lyfe. (In the treas-
sures of wylsome is vnderstan-
dyng and deuocion of knowlege
but wylsome is abhored of
synners.) The feare of the Lorde
dryueth out synne: for he that is
withoute feare, can not be made
ryghtous: and his wylfull bold-
nesse is his owne destruction.

A pacient man wyl suffre vnto
the tyme, and then shall he haue
the rewarde of loye. A good vn-
derstandyng wyl hyde his wou-
des for a tyme, and many mennes
lyppes

Ecclesiasticus.

Wyses, shall speake of his wys-
dome. In the treasures of wys-
dome is the declaracyon of do-
ctrine, but the synner abhorreth
the worshyppe of God.

My sonne yf thou desyre wys-
dome, kepe the comaundement,
and God shall gyue her vnto the:
for the feare of the Lord is wys-
dome and nourtur, he hath plea-
sure in fayth and louyng meke-
nesse, and he shall fyl the treasur-
es therof. Be not obstinate and
ynfaythfull to the feare of the
Lorde, and come not vnto hym
wyth a double herte.

Be not an ypocryte in the syght
of men, & take good hede what
thou speakest. Marke well these
thynges, lest thou happen to fal &
brynge thy soule to dishonoure,
and so God discouer thy secretes
cast the downe in the myddest of
the

The. ii. Chapter.

the congregation, bycause thou
woldest not receyue the feare of
God, and bycause thynne herte
is ful of fainednesse, and decept.

The. ii. Chapter.

An exhortation vnto patience
and to the feare of God.

MI sonne, o yf thou wylte
come into the seruyce of mat. 4. a
God, stande fast in rygh; 2. tim. 3. b
teousnesse and feare, and 2. pr. 4. d.
arme thy soule to temptation:
settle thy hert, o be patient: bowe
downe thynne eare, receyue the
woydes of vnderstandynge, and
shynke not awaye when thou
arte entysed.

Holde the fast vpo God, ioyne
thy self vnto him, suffre that thy
lyfe may encrease at y laste what
soeuer happeneth vnto the: re-
ceyue it: suffre in heynesse, & be
patient

Ecclesiasticus.

Psa. 17 a patient in thy trouble. **For** lyke
Map. 3. a as golde and syluer are tryed in
in the fyre, even so are accepta-
ble me in the foynace of aduersi-
tie. Beleue in God, and he shall
helpe the: orde thy waye aryght,
and put thy trust in hym. Holde
fast his feare and growe therein.

O ye that feare the Lord, take
sure holde of his mercye: Myne
not away fro him, that ye fal not

O ye that feare the Lord beleue
him, & your rewarde shall not be
emptye. **O** ye that feare the lord,
put your trust in him, and mercy
shall come vnto you for pleasure.

B **O** ye that feare the Lord, sette
your loue vpon hym, and youre
hertes shall be lyghtned. Considre
the olde generacyons of men (**O**

psa. 30. a ye chylzen) and marke them wel
Esa. 26 a was there euer any one confus-
ded that put his trust in the lord
who

The. ii. Chapter.

Who euer continued in his feare,
and was forsaken: O: whome
dyd he euer despyse that called
faythfully vpon hym: For God
is gracious and merciful, he for-
gyueth synners in the tyme of
trouble, and is a defender of all
them that seke hym in truthe.

woe be vnto him that hath a
doubtfull hert, wicked lymes & euill
occupied handes, and to the sinner
p goth two maner of wayes.

woe be vnto them that are leuse
of hert which put not their trust
in God, and therfore shall they
not be defended of him. woe be
vnto them that haue lost paciēce
forsaken ryght wayes, and are
turned back into froward wayes.
what wyll they do, when the
Lord shall begyn to visite them?

They that feare the Lorde wyll
not mistrust his worde: o: & they
that

Ioh. 13. 5

Ecclesiasticus.

Ro. 13. b.

2. re. 24. c.
Dusan. d

that loue him wyl kepe his commaundemēt. They that feare the Lord wyl seke out the thynges that are pleasaunt vnto hym. & they that loue him shall fulfyll his lawe. They that feare the Lord wyl prepare their hertes, & humble their soules in his syght. (They that feare the Lord kepe his commaundementes, and will be pacient, tyll they se him selfe) sayinge. o Better is it for vs to fal into the handes of the Lord, then into the hādes of mē: for his mercye is as great as him selfe.

The. iii. Chapter.

A doctrine for children, how they shoulde honour father and mother: and howe men ought to be gentle and lowlye.

A He children of wisdome are a cōgregation of the ryghteous; and their exercise is obe-

The iiij. Chapster.

obedience and lone.

Hear me your father (O my
dere chyldren) and do thereafter;
that ye maye be safe. For the
Lorde wyll haue the father ho-
noured of the chyldren, and loke
what a mother commaundeth
her chyldren to do, he wyll haue
it kepte. Whoso honoureth hys
father, his synnes shall be forgy-
uen hym: and he that honoureth
hys mother, is lyke one that ga-
threth treasure togyther.

Whoso honoureth his father,
shall haue loye of his owne chil-
dren: and when he maketh hys
prayer, he shalbe hearde.

He that honoureth hys fa-
ther, shall haue a longe lyfe: and
he that is obedient for the Lor-
des sake, hys mother shall haue
loye of hym.

He that feareth the Lord, ho-
noureth

Ex. 20. b
Deu. 6 b

Eph. 6 a

B

Ecclesiasticon

Ge. 27. d.
1. 49. a.
Deu. 33. a.

nourish his father and mother,
and doth them service, as it were
vnto the Lord him selfe. Honour
thy father, in dede, in worde, and
in all pacience, that thou mayest
haue his blessing: for the bless-
ing of the fathers buyldeth vp
the houses of the chyldren, but
the mothers curse roteth out the
foundations. Reioyce not when
thy father is reprovied, for it is
no honour vnto the, but a shame
for the worshyp of a mans fa-
ther is his owne worshyppe, and
where the father is without ho-
noure, it is the dishonour of the
sonne. My sone, make moche of
thy father in his age, and greue
hym not as longe as he lyueth.
And yf his vnderstandyng fayle,
haue pacience with hym, and dis-
spyle hym not in thy strength.

For the good dede that thou
Gewe

The III Chapter.

thetwest vnto thy father, that not
be forgotten: and when thou thy
selfe wantest, it shalbe rewarded
the (and for thy mothers offence
thou shalt be recompensed with
good, yea it shalbe founded for
the in righteousnes) and in the
daye of trouble thou shalt be re-
membred: thy synnes also shalt
melt away, lyke as theyse in the
faire warme wether. He that for-
sakeeth his father, shall come to
shame: he that despayth his mo-
ther, is cursed of God. My sone
performe thy wothes with lo-
uynge mikenes so shalt thou be
beloued about other men. The
greater thou arte, the more humi-
ble thy selfe (in all thynges) and
thou shalt fynde fauoure in the
syght of God. For great power belongeth onely
vnto God, and he is honou-

Ecclesiasticus.

Eccl. 10. 25 doted of the lowlye.

Eccl. 12. 8 o Make not oute the thynges
that are aboute thy capacitie, &
searche not the groundes of suche

Eccl. 4 d thynges as are to myghte for
the, o but loke what, God hath
comaunded the, thynke vpon that
alwaye, and be not curpous in
manye of hys workes. For it is
not needefull for the, to se wyth
thyne eyes, the thynges that are
secrete. Make not thou to moche
searche in superfluous thynges,
and be not curpous in manye of
his workes: for manye thynges
are shewed vnto the alreadye,
which be aboute the capacitie of
men. The medlyng with suche
hath beggled manye a man, and
tangled thei wyttes in vanitie.
D Nowe he that loueth peryl shall
peryl the therewith.

In harde herte shal feare euyl
at

The.iii. Chapter.

at the laste, (an herte that goeth
two wayes shall not prosper:
and he that is frowarde of hert,
wyl euer be worse and worse.)

A wycked herte shall be laden
wyth sorowes, and the vngodly
synner wyl heape one synne vpon
an other.

The counsaile of the proude
hath no health for the plante of
synne shall be rooted out in them.

The herte of hym that hath
vnderstandynge, shall perceyue
hygh thynges, and a good eare
wyl gladly hearken vnto wyl-
dome.

In herte that is wylse & hath
vnderstandynge, wyl abstayne
from synnes, and increase in the
workes of ryghtousnesse.

water quencheeth burning fyre:

o and mercy reconyleth synnes. **Is. 40. 8**

God hath respecte vnto hym **Dan. 4. 8**

E. ii. that **Ps. 5. 8**

Ecclesiasticus

that is thankfull: he thynketh
vpon hym agaynste the tyme to
come so: that when he calleth, he
shal finde a strong hold.

The. iiii. Chapter.

Wysdome learneth to be mer-
cyfull: louyng vnto every man.
what rewarde wysdome gyueth
them that loue her and seke her.

**De. 11.8.
mat. 22.6**

My sonne, o defraude not
the poore of hys almes,
and tourne not away
thyne eyes fro hym that
hath nede. Despyse not an hun-
gry soule, and despy not the poore
in hys necessite.

Grue not the hert of hym that
is helpelesse, and withdraue not
the gyfte from the nedefull.

Refuse not the prayer of one
that is in trouble, and turne not
away thy face from the needy.

Last not thyne eyes asyde from
the

The.iiii. Chapter.

the poore, that thou gyue hym
no occasyon to speake euill of
the. For yf he complayne in the
bytternes of his soule, his pray-
er shall be hearde: euen he that
made hym shall heare hym.

Be curteous vnto the compa-
nye of the poore, humble thy soule
vnto the elder, and bowe downe
thy heed to a man of wo:shyppe.

Let it not greue the to bowe
downe thynne eare vnto the poe,
but paye thy dette, and gyue him
a frendelye answer, and that
wyth mekenesse.

Deliver hym that suffreth wrong **B** Gen. 13. 8
from the hande of the oppressour **Exo 2. 6.**
and be not faynte herted when
thou styrest in iudgement.

Be merciful vnto the father-
lesse as a father: and be in steade
of an husbände vnto their mo-
ther: so shalt thou be as an obe-

diēt

Ecclesiasticus.

dient sonne of the hyghest, and he shall loue the more then thy mother doth. wysedome bryeth lyfe into her chyldren, receyueth them that seke her, and wyl go before them in the waye of ryghteousnesse. He that loueth her, loyeth lyfe, and they that seke diligently, shall haue great toy.

They that kepe her shall haue the heritage of life: for where she entreth in, there is the blessing of God. They that honour her shall be the seruauntes of the holy one: and they that loue her, are beloued of God.

Whoso gyueth eare vnto her, shall iudge the heythens: and he that hath respect vnto her, shall dwell safely.

He that beleueth her, shall haue her in possession, and his generation shall endure, for when he falleth.

The. iiii. Chapter.

falleth, she shal go with hym be-
foze all. feare, dreade, and tem-
ptation shal she bynge vpo hym
and trye hym in her doctrine, tyl
she haue so proued hym in hys
thoughtes, that he comytte hys
soule vnto her. Then shall she
stablyshe hym, bynge the ryght
waye vnto hym, make hym a
glad man, shewe hym her secretes
and heape vpon hym the treas-
ures of knowledge, vnderstan-
dyng and ryghtousnesse.

But yf he go wronge, she shal
forsake hym, and gyue hym ou-
er into the handes of hys ene-
mye. O my Sonne, make moch of
the tyme, eschue the thyng that
is euyll, and for thy lyfe, shewe
not to save the truthe. For there
is a shame that byngeth synne,
and there is a shame that byn-
geth worshyppe and fauour.

E. iiii.

Be

D.

Eph. 5. 6

omat. 1. c

Ecclesiasticus.

Ec. 19. v. Accept no person after thyne
owne wyl, that thou be not co-
founded to thyne owne decaye.
Be not ashamed of thy neygh-
bour in his aduersitie, and kepe
not backe thy counsell, when it
maye do good, neyther hyde thy
wysdome in her beautye. For in
the tonge is wysdome knowne,
so is vnderstandyng, knowledge
and learnyng in the talkyng of
the wyle, and stedfastnesse in the
workes of ryghtousnesse.

In no wyle speake agaynste
the worde of truthe, but be asha-
med of the lyes of thyne owne
ignoraunce. Shame not to con-
fesse thyne errour, and submytte
not thy selfe vnto every man, by
cause of synne.

Withstande not the face of
the myghtye, and repue not a-
gaynste the streame.

But

The .vii. Chapter.

But for the trueth cryue thou
vnto death, and God shal fyght
for the agaynst thyne enemyes.

Be not hasty in thy tonge, ney-
ther slacke and negligent in thy
workes. Be not as a Lyon in
thyne owne house, destroyinge
thyne hoſholde ſothers, oppreſſynge
them that are vnder the. Lette
not thyne hand be ſtretched oute
to receyue, and ſhut when thou
ſhuldeſt gyue.

Ad. 20.2.

The .v. Chapter.

Let no mā truſt in his riches,
let no man leane vpon his owne
power, no man deſpyſe the mer-
cy, and longe ſuffryng of God.

Truſt not vnto thy riches
and ſaye not: I haue ynough
for my liſe.

Luc. 12.6
Eccl. 11.2

For it ſhall not helpe in
the tyme of vengeance and tem-
ptation.

Followe

Ecclesiasticus.

- F**ollow not the lust of thy owne
herte in thy strengthe: and saye
Ecc. 7. b. not thus, how shalde I, or who
wyl caste me downe bycause of
my wothes: for doubtles god wil
auenge it. And saye not, I haue
committed no sinnes, but what e-
uell hath happened me: For the
almighty is a patient rewarder.
- Ro. 7. a.** Because thy sinne is forgy-
uen the be not therfore wythout
feare, nother heape one synne v-
pon an other, And say not thus
the mercy of the Lord is great, he
- Ecc. 16, b.** Shall forgyue my sinnes, be they
neuer so many. For lyke as he
is mercifull, so goeth wrathe fro
hym also, and hys indignation
commeth downe vpon synners.
Make no taryenge to turne vnto
the Lord, and put not of fro
daye to daye, for sodainely shall
hys wraath come, and in tyme of
ven-

The .v. Chapter.

vengeance, he shall destroy the. **Pro. 10. 10** a

o Truste not in wyched ry- and. **II. 8**
ches, for they shall not helpe in **Ezr. 7. 6.**
the daye of punishment: wyath. **Soph. 1. 6**

o Be not carped aboute to e- **oe ph. 4** a
uery wynde, and go not into eue **Coll. 2. 8**
rye waye: for so doth the synner
that hath a double tungue.

(Standefaste in the waye of
the Lorde) be stedfast in thyne vn-
derstanding, abyde by thy word,
and folowe the worde of peace
and ryghteousnesse.

Be gentle to heare the worde
of God, that thou mayest vnder-
stande it, and make a true aun-
swere wyth wysdome.

o Be swyfte to heare, but **Jaco. 1. 6**
slowe and paciente in guyng
answere.

If thou haue vnderstandynge,
shape thy neighbour an answer:
If no, laye thyne hande vpo thy
mouth:

Ecclesiastie.

mouth: lest thou be trapped in
an vndiscrete worde, and so con-
founded.

Ecc. 4. d

o Honour and worshyp is in
a mannes wyse talkyng, but the
tongue of the vndiscrete is hys
owne destruction.

Leu. 19. d

Be not a priuie accuser as
longe as thou lyest, and vse no
sclaundre with thy tunge.

For shame and sorowe goeth
ouer the thefe, and an euyl name
ouer hym that is double tonged:
but he that is a priuie accuser of
other men shalbe hated, enuyed,
and confounded.

Se that thou iustifye small
and great alke.

The. vi. Chapter.

Of true and false frendshyp.
An exhortation to hearken
vnto wysedome.

The. vi. Chapter.

BE not thy neyghbours enemy
neimpe for thy frendes sake:

for whoso is euill halbe
hewe of rebuke and disho-
nour, & whosouer beareth enuy
and a double tunge offendeth.

Pro. 3. 3

Ecc. 5. 8

Ro. 12. 6.

Be not proude in the deuysse
of thyne owne vnderstandynge,
lest thy leaues wyther, and thy
frute be destroyed, and so thou
be leaste as a dye tree.

For a wycked soule destroyeth
hym that hath it, maketh hym to
be laughed to scoyne of his ene-
myes, (and bryngeth hym to the
porcion of the vngodlye.)

Is

A swete worde multiplyeth
frendes, and pacifyeth them that
be at variaunce, & a thankfull
tunge wyl be plentous in a good
man.

Pro. 15. 1

Ecc. 20. 6

Holde frendshyppe wyth
manye: neuerthelesse, haue but
one counsailer of a thousande.

Eccle. 8. 1

36

Ecclesiasticus.

Deu. 13. b. **Yf thou gettest a frende, o pious**
e. 33. b. **hym fyrste, and be not hasty to**
Mat. 7. a **gyue hym credence. For some**
Mat. 1. c **man is a frende but for a tyme,**
and wyll not abyde in the daye
of trouble. And there is some
frende that turneth to enimitie,
and taketh parte agaynste the:
and yf he knoweth any hurt by
the, he telleth it out.

ecc. 37. a **o Agayne, some frend is but a**
companion at the table, and in
the day of nede he cōtinueth not.
But a sure frende wyl be vnto
the euen as thyne owne selfe,
and deale faythfullye wyth thy
householdefolke.

If thou suffre trouble and
aduersitee, he is wyth the: and
hydeth not hym selfe from the.

Depart from thyne enemies,
yea, and beware of thy fren-
des.

A sayth

The. vi. Chapter.

A faythfull frende is a strong
defencer: who so fyndeth such one
fyndeth a noble treasure.

A faythful frende hath no peare,
the weyght of golde and syluer
is not to be copared to the good
nelle of his fayth.

A faythfull frende is a medy-
cyne of lyfe, and they that feare
the Lorde, shal fynde hym. who
so feareth the Lord shal prosper
with frendes, & as he is him selfe
so shall his frende be also.

My sonne, receyue doctrine,
from thy youth vp: so shalt thou
fynde wyldome tyl thou be olde.

Go to her as one that ploweth
and soweth, and wayte patient
for her good frutes. For
thou shalt haue but lytle labour
in her worke, but thou shalt eate
of her frutes ryght soone.

How exceeding sharpe is wyld-
dome

Ecc. 15. v

Ecclesiasticus.

come to vnlarned men : an vn-
stedfast bodye wpll not remayne
in her.

Vnto suche she is as it were
a touchestone, and he casteth her
from hym in all the haste: for wis-
dome is wyth hym but in name,
there be but few that haue know-
ledge of her. (But wyth
them that know her, she abyeth
euē vnto the appearing of god.)

D **Mat. II. c.** **G**ue ear: (my sonne) receyue
my doctrine, and refuse not my
counsel. Put thy foot into her
lynkes, o and take her yoke vpon
thy necke: bowe downe thy shoul-
der vnder her, beare her patient-
ly and be not wery of her bitte-
r. Come vnto her with thy whole
herte, and kepe her sayes wyth
all thy power.

Seke after her, and she shalbe
founde the: and when thou haste
her

Ecclesiastius.

her not. For at the laste thou
shalt fynde rest in her, & that shal
be turned to thy great ioye. The
shall her letters be a stronge dei-
fence for the, and her yoke a glo-
rious rayment. For the beautie
of lyfe is in her, and her handes
are the couplyng together of sal-
uation. Yea a glorious rayment
is it, thou shalt put it on: & the
same crowne of ioye shalt thou
were. My sonne, yf thou wilt
take hede, thou shalt haue vnder-
standyng: and yf thou wilt ap-
plye thy mynde, thou shalt be
wyle. If thou wilt bowe downe
thyne eare thou shalt receyue wis-
dome: and yf thou delyte in hea-
ryng, thou shalt be wyle. Stande
with the multitude of such el-
ders as haue vnderstanding, and
consente vnto theyr wysedome
with thyne hert: so that y mayest
U heare

Ecc. 8. 4

Ecclesiasticus.

hear al godly sermons, and that
the worthy sentences escape not.

And yf thou seest a man of dis-
crete vnderstanding, get the sone
vnto hym, & let thy foote treade
vpon the steppes of his doyes.

19 Ca. 1. 2.

Lette thy mynde be vpon the
commaundementes of God, and
be earnestlye occupied in his la-
wes. So shall he stablyshe thy
herte, and gyue the wysedome at
thyne owne desyre.

The. vii. Chapter.

CMany goodly lessons and co-
mumentes.

No euell, so shall there
no harme happen vnto
the. Depart away fro the
thing that is wicked and
no misfortune shall medle wth
the: My son, Lowe no euell thin-
ges in the sorowes of brighte-
ousnes, so shalt thou not escape the
leuen

The. vii. Chapter.

Searchfolke. Labour not vnto mee p10.25. d
for any lordship, neither vnto the
hunger for the seate of honour. Job.9.a
Justifie not thy selfe before god ps.142.a
(for he knoweth the heart) & likewise Eccl.7.6
not to be reputed wise, in the pre- Luc.13.4
sence of the bling. Make no labor
to be made a iudge, excepte it so
were that thou couldest mightely
put downe wychednes. For if
thou shouldest stand in awe of the
presence of the mighty thou shouldest
sayle in giuing of sentence.
Offende not in the multitude of
the citie, & put not thy selfe among
the people. Bynde not.ii. sinnes Eccl.12.4
together, for in one sinne shalte
not thou be unpunished. Hape
not trust, god will loke vpon the
multitude of my oblations, and
when I offre to the hyghest god,
he will accepte it.

Be not saynt, herted wile thou

Al.ii

ma:

Ecclesiasticus

- Ecc. 4. a** makest thy prayer, neither darke
to guyding of himselfe. o Laugh
no man to scorn in the house
of his soule, for God (whiche se-
1. Re. 2. b. eth all thynges) is he; o that can
brynge downe, & set vp agayne.
Accepte no leaſynge agaynſte
thy brother: neyther do the same
1. ap. 1. b agaynſte a frende. o Wile not to
make anye maner of lye, for the
custome therof is not good.
mat. 6. b. Make not many wordes whē
thou arte amonge the elders, o
Ro. 12. b. and whē thou prayest make not
moche bablyng. o Let no labo-
rious worke be tedious vnto the
neyther the husbandye whiche
Ecc. 5. a. the almyghty hath created.
o Make not thy booste in the
multitude of thy wickednes, but
humble thy selfe, eue from thyn-
herte: & remembre that the wrath
cla. 66. d shal not be longe in taryng, and
that

The. vii. Chapter.

o that the vengeance of the flesh
of the vngodly is a very fyre and p^{ro}. 27. b
worme. o Gye not ouer thy
frende for anye good, nor thy
faythfull brother for the beste &
golde. Depart not from a dis-
crete & good woman that is fal-
len vnto the for thy portion in
the feare of the Lorde, for the
gyfte of her honour is aboue Leu. 19. c
golde. o Where as thy seruante
worketh trulye, entreate hym not
euell, nor the hytelynge that is
faythfull vnto the. Loue a dis-
crete seruaunte as thyke owne Leu. 25. f
soule, o defraude him not of his
libertie, netther leave him a wo^{re} De. 25. a.
man. o If thou haue cattayle,
loke well to them, and yf they
be for thy profyte kepe them. eccl. 30. a.

If thou haue sonnes, bynge eph. 6. a
them by in nurtour & learnynge
and holde them in awe for they
Al. lii. youth

Ecclesiasticus.

Youth up. If thou haue doughters, kepe thy bodye, and thine not thy face cheerefully to waite them. If any thy daughter, and so shall thou pbourne a waygh- tie matter: but gyue her to a mā of vnderstandynge. If thou haue a wyfe after thyne owne mynde, forsake her not (but com- myt not thy selfe to the hateful.)

Ecl. 3. a. Honour thy father from thy
Job. 4. a. whole herte, and forget not the

D sorowfull traayle that thy mo- ther had with the. Remembre that thou wast borne thowow them, & how canst thou recōpēce the the- thinges that they haue done for the. Feare the lord with al thy soule, and honour his ministers.

De. 12. c.

Loue thy maker with all thy strength, & forsake not his seruantes. Feare the lord with all thy soule, & honour his priestes.

Give

The. vii. Chapter.

Byne theyr portion of the first. **Ex. 18. d**
frutes and increase of the earth,
like as it is commaunded the: gine
them the Mulders and theyr ap-
pointed offerings & sytlynges.

Reache thyne hande vnto the **Pro. 11. c**
pooze that God maye blesse the **mat. 19. c**
with plenteousnesse. Be liberal **luke. 6. d**
vnto all men lyuyng. Yet lette **Gal. 6. a**
not but do good euen to them
that are deade. Lette not them **Cob. 1. d**
that wepe be wythout comforte, **Ro. 12. b**
but murne with such as mourne
Let it not greue the to visite the **mat. 25. e**
sycke: for that shall make the to
be beloued. Whatsoeuer thou
takest in hande, remembre the
ende, and thou shalte neuer do
amysse.

The. viii. Chapter.

He teacheth to beware of stryfe,
to thynke scoyne of noman. to
auoyde suretyshyp, to beware of
U. iiii. byagn:

Ecclesiast'us.

Daynlesse and euyl people.

3

S

Tryue not with a mighty
tie man, lest thou challice
to fal into his handes.

o make no vartaunce

Mat. 5. c. wyth a ryche man, lest he hap-
pen to bynge vp an harde qua-
rell agaynst the. o For golde &

eccl. 31. a. syluer hath vndone many a mā:
yea euē the hertes of kinges hath
it made to fal. Tryue not wyth
a man that is ful of wordes, and
lape no styckes vpon hys fyre.

Kepe no compayne wyth the
vnlerned, lest he gyue thy kynred

Gal. 6. a. an enel repozte. o Despyse not

2. cor. 2. b a man that turneth him selfe a-
wayne from synne, and caste hym
not in the teeth wythall: but re-
membre that we are frayle euerys
chone. o Thynke scoone of nomā

Len. 19. g in his olde age: for we waxe olde
also

The. viii. Chapter.

also. Be not glad of the death
of thyne enemye, but remembre
that we muste dye all the sonne of
os (and sayne wolde we come in Eccl. 5. 2
to Ioye.) Despyse not the ser-
mons of such elders as haue vn-
derstandynge, but acquaint thy
selfe with the wyse sentences of
them: for of them thou shalt
learne wysedome, & the doctrine
of vnderstandynge, & how to serue
great men wythout complaynt.

Go not from the doctrine of **B**
the elders, for they haue learned
it of the fathers. For of them
thou shalt learne vnderstanding
so that thou mayst make an-
swer in the tyme of nede.

Bynde not the coles of syn-
ners, lest thou be brent in the sy-
py flames of theyr synnes.

Resist not the face of the blas-
phemer, that he laye not wyte
for

Eccl. 1.1.

Eccl. 29. a. for thy mouth. Lende not vnto
hym that is myghtyer then thy
self: If thou lendest him couna it
but lost. **Pro. 6. a.** Be not suretye aboue
11. b. 17. c. thy power: if thou be, then thinke
20. a. 27. b. suretye to paye it. Go not to
lawe wyth the iudge, for he wyll
Gen. 4. b. iudge accordynge to hys owne
honoure. Trauayle not by the
waye with him that is blyynesse
lesse he do the euell: for he folo-
weth his owne wyfulnesse, and
so shalt thou peryshe thorow his
folye. **Pro. 22. d.** **E**stryue not wyth hym
that is angry and cruell, and go
Esa. 3. a. not with him into the wildernes
for bloode is nothyng in hys
Eccl. 9. c. syghte, and where there is no
36. a. b. helpe, he shal murther the. Take
no counsel at fooles, for they loue
nothyng, but the thynges that
please them selues. Make no
counsaille before a straunger, for
thou

The ix. Chapter.

thou canst not see what will come
of it. **O**pen not thine heart vnto **Ecc. 6. 9**
to every man, lest he be with an he
but to the, and put the to reprove.

The ix. Chapter.

How men shulde to haue them
selues wyth theyr wyues: how
olde frendshippes ought not to be
broken. **W**yth manie other
godly lessons.

Be not gelous. ouer the
wyfe of thy bosome, that
she shewe not some thie
wed point of wicked de
sire vpon the. **O** Gue not the
power of thy lpe vnto a womā, **Ju. 16. 8.**
lest she come within thy strength
and so thou be confounded.

Loke not vpon a womā that
is desirous of many men, lest
thou fall in her snares.

Aue not the cōpany of a wo
man, that is a player & dauncer,
and

Ecclesiasticus.

- Pro. 7. a** I heare her not, o lest thou perye
thow we her entysung. Schole
not a mayden, that thou be not
Pro. 5. a hurte in her beautie. o Lest not
thy mynde vpon harlottes in a
ny maner of thynge, lest thou des
stroy both thy selfe and thine he
rytage. Go not about galyng
in euery lane of the citle, neyther
Mat. 5. c wandre thou aboute in the stret
tes thereof. Turne awaye thy
face fro a beutyfull woman and
loke not vpon the fayrenesse of
other. o Many men haue perye
Ge. 34. a Med thow we the beautie of wo
men: for thow we it the desyre is
2. re. 11. a. kyndled as it were a fyre.
Judi. 10.
11. and. 12 (An aduouterous womā shal
be troden vnder foote as myxe, of
euery one that goeth by the way.
Many a mā wandering at the
beauty of a straunge woman,
hath bene caste out, for her wo
des

The ix. Chapter.

Despynde as a fyre.) Saye not
wpyth an other mans wyfe by a-
ny meane, lyenot wpyth her vpon
the bedde, make no wordes wpyth
her at the wyne: lest thyne herte
consente vnto her, and so thou
wpyth thy blood shal into destruc-
tion. For she not an olde
frende: for the newe shall not be
lyke hym. A newe frende is newe
wpythet hym by olde, and thou
shalt drynke hym wpyth pleasure.

Ecc. 6.9

Despye not the honoure and
ryches of a sumer, for thou kno-
west not what destruction is for
to come vpon hym. Despye not
thou in the thyng that the un-
godly haue pleasure in: brynge
sure that the vngodly shal not be
accepted vntyl they graue.

Aweye the from the man that
hath power to slaye, so nedest
thou not to be afraied of death.
And

Enchiridion

10 And if thou comest unto him,
make no fault, lest he happen to
take awaye thy life. Remember
that thou goest in the myddell of
the snarres, and upon the bul-
warkes of the rille. Beware of
thy neyghboure as wyfe as thou
canst, and make wyth suche
as he lyfeth, I have understanding.
Lette no man be thy gester,
lette thy mygh be in the feare of
God, let the remembrance of god
be in thy mynde, and lette all thy
talkynge be in the commaunde-
mentes of the hygher.
3, Ec. 3. b In the handes of the craftes-
men that the wykes be commen-
ded, so that the prynces of the po-
ple in the wysdome of their tal-
king. A man ful of wordes is pr-
yous in his citie and he that is
temerarious, and past shame in
his talkynge, is to be abhorred.
The

The .x. Chapter

The .x. Chapter

Of iudges and the rulers of
the people. How they ought
to be eschewed.

A Wyle iudge wyllyn
hys people with discreti-
on, and where a man of
vnderstandyng beareth rule, there
goeth it well. As the iudge of
the people is hym selfe, even so
are hys officers, and loke what
maner of man the ruler of the ci-
tie is, suche are they that dwell
therein also. In vnywyle kynge
destroyeth hys people, but where
they that be in authoritie are me-
of vnderstandyng, there the cy-
tie prospereth. The power of the
erth is in the hande of God, and
when hys tyme is, he shall sette a
profitable ruler vpon it.

In the hande of God is the po-
wer of ma, and vpon the scribes
shall

Ecclesiasticus.

Leu. 19. c shall he laye hys honours

o Remembre no wrong of thy
neighbour and medle thou wpth
no vnyghteous workes.

Pyde is hatefull before God
and men, and all wychednesse of
the heathen is to be abhorred.

Ier. 27. a

Dan. 4. c

o Because of vnyghteous dea-
lynge, wronge, blasphemies, & dy-
uerse deceates, a realme shall be
translated from one people to a-
nother. There is nothing worse
then a covetous man.

B What
avauncest thou the, O thou erth
and ashes? There is not a more
wyched thyng, then to loue mo-
ney. And why? Suche one hath
his soule to sell: yet is he but fyl-
thy dounge while he lyueth.

And though the phyllosophy w
hys helpe neuer so longe, yet in
conclusion it goeth after this ma-
ner: to daye a kynge, to morowe
dead

The .x. Chapter.

dead. For when a man dyeth, he
is the prey of Serpentes, beastes
and wormes. The begynnyng of
mans pyde, is to fall awaye fro
God: and why: his herte is gone
from hys maker, for pyde is the
original of all synne. Who so
taketh holde therof, shalbe fylled
wyth cursynges, and at the laste
it shal ouerthrowe hym.

Therefore hath the lord brought
the congregation of the wyched
to dishonour, and destroyed the
vnto the ende. God hath destroy
ed the seates of proude prynces,
set vp the meke in theyr stead.

Cap. 6. b

Luke. 1. d

14. b. 18 b

God hath wythered the roo-
tes of the proude heythen, & plan-
ted the lowly amonge them.

Ge. 19. e.

God hath ouerthrowen the
landes of the heythen, and des-
troyed them out of the ground.
He hath caused the so wyther
awaye

Ecclesiasticus.

awaye, he hath brought them to naught, and made the memorial of them to cease from out of the earth. (God hath destroyed the name of the pꝛoude, & lifte vp the name of the humble of mynde.)

Pꝛoude was not made for mā neyther wrathfulnesse for mens chyldren. The seede of men that feare God shalbe brought to honour, but the seede whiche transgresseth the commaundementes of the Lorde, shalbe named.

He that is ruler amonge brethren, is holden in honour among them, & regardeth suche as feare the Lorde. The gloꝛy of the riche is not so honourable, and of the poore, is the feare of God.

Despyse not thou the iuste poore man, and magnify not the cyche vngodlye. Greate is the iudge and myghtye in honour yet

The .x. Chapter.

yet is there none greater then he pro. 17. a
that feareth God. ○ Unto the
seruaunte that is discrete, shall
the fre do seruyce. ○ He that is 2. re. 12. b
wyse and well noutoured, wyll
not grudge whē he is reformed
and an ignorant body shal not
come to honour. Be not proude
to do thy worke, and dyspayre
not in tyme of aduersitie.

○ Better is he that laboureth pro. 12. b.
hath plenteousnesse of al thynges,
then he that is gorgeous,
and wanteth breade.

My sonne, kepe thy soule in
mekenesse, and gyue her her due
honoure.

who shall iustifye hym, that
synneth agaynst hym selfe.

Who wyll honour hym, that
dishonoureth hys owne lyfe.

The poore is honoured for his
faythfulnesse and trathe, but
the

Ecclesiasticus.

the ryche is had in reputation
bycause of hys goodes.

He that ordyeth hym selfe honestlye in pouertie, howe muche more shal he behaue him selfe honestlye in ryches. And who so ordyeth hym selfe vn honestlye in riches, howe muche more shal he behaue him selfe dishonestlye in pouertie.

The. xi. Chapter.

Ec. 41. f.
dan. 6. a.

Many good instructions.

The wisdom of him that is brought low, shal lyft vp his head, & shal make hym to syt among great men. Commende not a man in his beautie, neyther despise a mā in his vtter apperaunce.

Ec. 12. d. The bee is but a small beast amonge the foules, yet is her frute excedyng swete. Be not proude of thy raymēt, and exalte not

The .xl. Chapter.

not thy selfe in the daye of thyne
honoure: for the workes of the
hyghest onely are wonderful: yea
glorious, secrete and vnknown
are his workes. Many tyraun- 1. Re. 15. c
tes haue ben sayne to spt downe 1. Best. 6.
vpon the erth, and the vnlkely
hath wyne the crowne. Many
myghtye men haue bene brought
lowe, and the honourable haue
ben deliuered into other mennes
handes. God empne no man be- Deu. 13. b
foze thou haue tryed out the mat- and. 17. b
ter: and whē thou hast made in- Iosu. 7. c
quisition, then reforme ryghte- and. 22. c
vully. Gyue no sentence before
thou haste hearde the cause, but
fyrst let men tell out theyr tales.

¶ Tryue not for a matter that
toucheth not thy selfe, and stand
not in the iudgement of sinners. mat. 19. c
¶ My sonne, medle not with ma- 1. Ti. 6 b.
ny matters: and yf thou wylye
¶.iii. be

Ecclesiasticon.

p10.10.c. be ryche, thou shalt not be bne
gyltye: and though thou followe
after, yet shalt thou not get it:
and though thou runnest thy
waye afoze, yet shalt thou not es-
cape. o There is some man that

laboureth, and the more he we-
ryeth hym selfe, the lesse he hath.

Agayne, some man is slouth-
full, hath nede of helpe, wanteth
stregth, and hath great pouertie
and Gods eye loketh vpon hym
to good, setteth him vp from his

Job. 42.c. lowe estate, o and lyfteth vp hys
heade: so that manye men mar-
uaile of hym, and geue honoure

Job. 1.c. vnto God. o Prosperitie and
aduersitie, lyfe and death, pouer-
Job. 28.A. tie & ryches come al of the Lorde.

(wysetome, nourture & know-
ledge of the lawe are wyth God.

Love and the wayes of the
good are wyth hym.

Errour

The .vi. Chapter.

Erroure and darkenesse are
made for synners : and they that
exalt the selues were olde in euill)

The gyfte of God remaineth
for the ryghteous, and his good
wyl shal gyue prosperitie for ever.

Some man is riche by luying **Luc. 12. 6.**
negardlye, and that is the porci-
on of hys rewarde, in that he
sayth: o now haue I gotten rest,
and now wyll I eate and drinke
of my goodes my selfe alone.

And yet he cōsidereth not, that
the tyme draweth nye, that he
must leaue al these thynges vnto
other men, and dye hym selfe.

Standethou fast in thy cove-
naunt, & excercyse thy selfe there-
in, and remaine in the worke vn-
to thy age. Continue not in the
worke of synners : but put thy
trust in God, & abide in thine es-
tate: For it is but an easy thing
Ps. iii. in

Ecclesiasticus.

In the syghte of God, to make a
poore man ryche, and that sodē-
ly. The blessinge of God ha-
steth to the rewarde of the rygh-
teous, & maketh his frutes come
to floryshe and prosper.

eccle. 16. c. Saye not: what helpeth it me:
& what shall I haue the whyler?
Agayne, say not: I haue ynough
howe can I want? **o** When

thou arte in welfare, forget not
aduersitie: and whē it goeth not
well wyth the, haue a good hope
that it shall be better. For it
is but a small thyng vnto God,
in the daye of death to rewarde
euerye man accordynge to hys
wayes. The aduersitie of an
houre maketh one to forgette all
pleasure, and when a man dyeth
his workes are discovered.

Prayse no body before his death
for a man that be knowen in his
chyldeyn

The.xii.Chapter.

chyl dren. Byynge not euery mā
into thyne house for the decepti-
ful layeth wayte diuersly. Lyke
as a parteych in a maunde, so is
the herte of the proude, & lyke as
a spyre that loketh vpo the fal of
his neighbour. For he turneth
good vnto euyl, and selafdereth
the chosen. Of one sparke is
made a great fyre and an vngode-
ly man layeth wayte for blood.

Beware of the deceptfull, for
he ymagineth wicked thinges, to
byynge the to a perpetual shame.

If thou takeste an aleaunte
vnto the, he shall destroye the in
disquietnesse, and dyue the fro
thyne owne wayes.

The.xii.Chapter.

Howe, and to whom, a
man shulde do good.

When thou wylte do good,
know to whom thou west
it,

Ecclesiasticus.

It is so shalte thou be greatly thanked for thy benefites. **o** Do good **Gal. 5. b.** to the ryghteous, and thou shalt **Eccl. 5. a** synde great rewarde: though not of hym, yet (no doubt) the Lorde hym selfe shall rewarde the.

He standeth not in a good case that is alwaye occupied in euyl, and gyueth no almesse. For the hyst hateth the synners, and hath mercy vpon them that shewe the wothes of repentance.

Gyue thou vnto suche as feare God and receyue not a synner.

As for the vngodlye and synners, he shall recompence vengeance vnto them, and kepe them to the day of wyath. Gyue thou vnto the good, and receyue not the synner: do wel vnto him that is lowlye, but gyue not vnto the vngodly. Let not thy breade be gyuen hym, that he be not wyllyng

The.xii.Chapster.

yet then thy selfe therein. For
so shalte thou receyue twofe as
much the euill, in all the good that
thou dost vnto hym. And why?
the hyghest hateth sinners, & shal
rewarde vengeaunce vnto the vn
godly. In prosperitie a frende
shall not be knowen, and in ad
uersity an enemy shall not be hid.

For when a man is in welth it
greueth his enemyes: but in heu
nelle & trouble a man shall know
his frende. Truste neuer thyne
enemye, for lyke as an yron rus
teth, so doth hys wyckednesse.

And though he make much
crouching and knelyng, yet kepe
wel thy mynde, & beware of him.

Det hym not by the, neyther
let hym speke at thy ryght hande:
lest he turne hym, gette into thy
place: take thy roume, & seke thy
seate, & so thou at the last remem
ber

Ecclesiasticus.

E hye my woordes, and be pycked
at my sayynges. o Bynde not
eccle. 7. a two synnes together, for there
end. 21. a shal not one be unpunysched.

Who wyll haue pittle of the
charmer, that is stynged of the
serpente, or of at such as come
nye the beastes. Euen so is it
with him that kepeth compayne
with a wicked man, and lappeth
him selke in hys synnes. For a
season wyll he abyde with the,
but if thou stūble, he tarieth not.
Ec. 41. b.

O An enemye is swete in hys
lyppes, he cā make many wordes
and speake many good thinges:
Yea, he can wepe wyth his eyes.

But in his hert, he ymagineth
howe to throw the into the pyt:
y yf he may fynde opportunitie,
he wyll not be satisfyed wyth
blood. If aduerserie come vpon
the, thou shalte fynde him there
fyll:

The .xii. Chapter.

first: and though he pretende to helpe the, yet shall he vndermyne the. He shall make his head, and clappe his handes ouer the for very gladnesse, and whyle he maketh many wordes, he shall disguise his countenaunce

The .xiii. Chapter.

Howe the poore shulde kepe hym selfe from the ryche.

Who so toucheth pyty shall be despyled withall: o and he that is familiar wyth the proude, shall clothe him selfe with pryde. He taketh a burthen vpon hym that accompanieth a more honorable man then hym selfe. Therefore kepe not familiaritie with one that is rycher then thy selfe.

Howe agree the kettle and the pottle togyther: for yf the one be smitten agaynst the other, it shall be

Dea. 7. a

eccle. 9. c.

Ecclesiasticus.

be broken. The ryche dealeth
vnrighthouse, and threatheneth
wythall: the poore being oppres-
sed and wrongefully dealt with-
all, suffereth scarcenesse, and gy-
ueth fayre wordes. If thou be
for his profyte, he bleth the, but
yf thou haue nothyng, he shall
forsake the. As longe as thou
hast anye thinge of thyne owne,
he shall be a good felow with the:
Yea he shall make the a bare ma,
and not be forye for the.

If he haue nede of the, he shall
defraude the, and (with a preuie
mocke) shall he put the in an hope
and gyue the all good wordes,
and saye: what lackest thou.

Thus shall he shame the in hys
meate, vntyll he haue supped the
cleane vpon twise or thise, & at the
last shall he laugh the to scorne.

Afterwards, whyle he seeth that
thou

The.xii.Chapiter.

thou hast nothynge, he shall for-
take the, & Make his head at the.

(Humble thy selfe vnto God,
and abyde hys handes.)

Beware that thou be not de-
ceyued & broughte downe in thy
simplesnes. (Be not so humble in
thy wysedom, lest when thou art
brought lowe, thou be deceyued
thorow folysnesse.) If thou
be called of a myghty mā, absent
thy selfe, so shal he cal the to him
the more ofte. Deale not thou
vnto him that thou be not shutte
out: but go not thou farre of,
lest he forget the. withdrawe not
thy selfe fro hys speache, but be-
leue not his many wordes.

For wyth moch cōmunicatton
shal he tempt the (& with a prync
mocke) shal he question of thy
secretes. The vnnmerciful minde
of his shal mark the wordes, he
shall

Ecclesiasticus.

Shall not spare to do the hurt
to put the in prison. Beware,
take good hede to thy selfe, for
thou walkest in peryll of thy
ouerthrowynge. (Nowe when
thou hearest his wordes, make
the as though thou were in a
dreame, & wake vp. Loue God
al thy lyfe longe, & cal vpon hym
in thy nede.) Euery beast loueth
his lyke, euen so let euery man
loue his neyghbour. Al flesh wil
resort to theyr lyke, & euery man
wyl kepe cōpany with suche as
he is him selfe.

But as the wolfe agreeth with
the lambe, so doth the vngodlye
wth the ryghteous.

2.coꝝ. 6.c

What felowshyppe shulde an
holy man haue wth a dogge?

Howe can the ryche and the
poore agree togyther? The wilde
Be is the Lyons praye in the
wylder

The. xii. Chapter.

Wyldeuerneſſe: euen ſo are poore
men the meate of the ryche. As he
as the proude maye not awaye
wyth lowlyneſſe: euen ſo doeth
the ryche abhoire the poore.
If a ryche man fall, his frendes
ſet him vp agayne: but when the
poore falleth, his frendes forſake
hym. If a ryche man fal into an
errour he hath many helpers: he
ſpeaketh proude wordes: yet mē
juſtify hym. But yf a poore man
go wronge, he is punyſhed: yea,
though he ſpeake wyſely, yet can
it haue no place. When the ryche
man ſpeaketh, every bodye hol-
deth his tonge: and loke what he
ſayth, they prayſe it vnto ſ clou-
des. But yf the poore man ſpeake,
they ſaye: what fellowe is this?
and yf he do amylle, they ſhal de-
ſtroye hym. Rycheſſe are good,
vnto hym that hath no ſpune in
his

Ecclesiasticus.

his conscience: and pouertie is
a wycked thing in the mouth of
the vngodlye.

The hert of man chaungeth
his countenaunce, whether it be
in good or euyl. A cheareful coun-
tenaunce is a token of a good
herte, for els it is an harde thing
to knowe the thought.

The. xiiii. Chapter.

The vnfaithfulnesse and wic-
kednesse of ryche nygardenes. An
exhortation to doo good, and to
cleaue vnto wysdome.

Blessed is the mā that hath
not fallen with the worde
of his mouth, and is not
pricked with the conscience
of synne.

Ec. 19. a.
and. 25. b
Iaco. 3. a

Happye is he that hath had
no hetynesse in his mynde, and
is not fallen from his hope.

It becommeth not a covetous
man

The. xliii. Chapter.

man and a nygarde to be rycher
and what shoulde a nygarde doo
wyth golde?

He that with al his carefulnesse
heapeth togyther vnyryghtously,
gathereth for other folkes, and
an other man shall make good
cheare with his goodes.

He that is wycked vnto hym
selfe, how shulde he do good vnto
to other men?

How can suche one haue a-
ny pleasure of his goodes?

There is nothyng worse, than
when one disfaouureth him selfe
and this is a reward of his wis-
kednesse.

If he do any good, he doeth it
not knowing therof and against
hys wyll: & at the last declareth
his vngaciousnesse. A nygarde
hath a wycked eye, he turneth as
waye his face, and despyeth his

Ecclesiasticus.

pro. 27. c **o** wne soule. **o** A couetous mans
Eccle. i. a eye hath neuer ynough in the wy-
son of wyckednesse, vntyll the
tyme that he wyther awaye, and
haue lost his owne soule.

26 A wycked eye spareth breed,
and there is scarcenesse vpo hys
table.

My sonne, doo good to thy
selfe of that thou hast, and gyue
the Lorde his due offerynges.

Remember that death taryeth
not, and how that the couenaunt
of the graue is shewed vnto the:
(for the couenaunt of this worlde
shall dye the death) **o** Do good
vnto thy frende before thou dye,
and accordynge to thy abilitie
reache out thynne hand, and gyue
vnto the poore: Be not disap-
pointed of the good daye, and
lette not the porcion of the good
daye ouerpasse the.

Shalt

Che. xiii. Chapter.

Shalt thou not leaue thy tra-
uayles and labours vnto other
men? In the deuydyng of thy he-
ritage gyue and take and sancti-
fy thy soule. worke thou rygh-
tousnesse before thy death, for in
hell there is no meate to synde.

o All flesh shal fade away lyke
grasse, and lyke a floures wyng
leafe in a grene tree: Some grow
some are cast downe: Euen so is
the generation of flesh & bloude,
one cometh to an ende, an other
is borne. All transitory thynges
shal fayle at the last, & the worke
therof shal go wythall. Euer
chosen worke shal be iustified,
and he that medleth withal shal
haue honour therein.

Blessed is the man that hope-
th hym in wyldome, and exercyseth
hym selfe in vnderstandyng, and
wyth discretion he shal synke
Y.iii vpus

esai. 48. b

1. Pe. 1. d

Jaco. 1. b

L

Ecclesiasticus

Upon the foreknowledge of god.

Which conspyereth the wayes
of wysdome in his hert; hath vn-
derstandyng in her secretes, goth
after her (as one that seeketh her
out) and continueth in her wayes.

He loketh in at her windowes,
and herkeneth at her doyes.

He taketh his rest besyde her
house, and fasteneth his stake in
her walles.

He shall pytche his tente nye
vnto her hande, and in her tente
shall good thynges rest for ever-
more.

He shall set his chyldren vnder
her coueryng, and shall dwell vnder
her bryanches.

Vnder her couerynge shall he
be defended from the heate, and
in gloype shall he rest.

The .xv. Chapter.

The

Therxv. Chapter.

The profyte that cometh of
the feare of God and wysdome,
whiche the wyched wyll not re-
ceyue.

He that feareth God wyl
do good: and whoso kee-
peth the lawe, shall ob-
tayne wysdome.

As an honourable mother,
shall she mete hym, and as a vica-
rin shall she receyue hym.

With the breed of lyfe and mat. 4. a
vnderstanding shall she fede hym,
and o. gyue him the water of the Joh. 4. b
wholfome wysdome to drynke.

If he be constaunte in her,
he shall not be moued: and yf he
holde hym fast by her, he shal not
come to confusyon.

So he shall brynge hym to ho-
nour amonge hys neyghbours,
and in the myddest of the cōgre-
gation shall he open his mouth.

Y. lili. with

Ecclesiasticus.

With the spryite of wysedome
and vnderstandynge shall she fyl
hym, and cloth hym with the gai
ment of glozpe. She shall heape
the treasure of myrthe and ioye
vpon hym, and gyue hym an e
uerlastyng name to heritage.

Foolysh men wyl take holde
vpon her, but suche as haue vnder
standynge wyl mete her: for
she is farre from pryde and dis
ceyte. Men that go about with
lyes, wyl not remembre her (but
men of truthe shall be founde in
her, euen vnto the beholdynge of
God. Praise is not semelye in
the mouth of the vngodly, for he
is not sent of the Lorde.

For of God commeth wysed
ome, and the prayse shall stande
by the wysedome of God, & shall
be plenteous in a faytful mouth
and the Lorde shall gyue her
to

The .xv. Chapter.

to hym. **W**aye not thou: it is the
Lords fault that I am gone by
for thou shalt not do the thyng
that God hateth. **W**aye not thou
he hath caused me to go wrong,
for he hath no neede of the vns
godly. God hateth all abhomi
nacion of erreure, and they that
feare God wyll loue none suche.

o God made man from the be- **Gen. 1. d.**
gynnyng, and lefte hym in the
hande of his counsaile.

He gaue hym hys commaun-
dementes and preceptes: yf thou
wylt obserue the commaundemen-
tes, and kepe acceptable faithful-
nesse forever, they shall preserue
the. o He hath set water and fyre
before the, reache out thyne hand
vnto whiche thou wylt.

Jer. 21. b.

Before man is lyfe and death,
good and euyl, loke what he ly-
keth shalbe gyuen hym.

For

Ecclesiasticus.

**For the wysedome is grete
and myghtye in power, and be-
holdeth all men continually.**
plā. 33. b **o The eyes of the Lorde are vps**
them that feare him, and he knos
weth all the woꝝkes of man.

**He hath cōmaunded no man
to do vngodlye, neyther hath he
gyuen anye man leaue to synne:**
for he despyeth no multitude of
vnfaythfull and vnprofytable
chyldeꝝ.

The. xvi. Chapter.

The multitude of euyll chyl-
dren is not good, for the grace
of God is not amōg the vngod-
ly. The pacience, mercy, and wis-
dome of God.

Elpte not thou in the
multitude of vngodlye
chyldeꝝ, and haue no ple-
sure in them yf they feare
not God.

Truste

The .xv. Chapter.

Trust not thou to theyr lyfe,
and regarde not theyr labours:
for one sonne that feareth God,
is better then a thousande vn-
godly. And better it is for a man
to dye without chylidren, then to
leauē behynde hym suche chylidre
as are vngodly. For by one that
hath vnderstandyng, may a hole
citty be vpholden: but thoughe
the vngodly be many, yet shall it
be wasted thowowe them.

Manye suche thynges hath
myne eye sene and greater thynges
then these haue I herde with
myne eares. o In the congrega-
tion of the vngodly shall a fyre **Ecc. 21. 2.**
burne, and amonge vnsaythfull
people shall the wrath be kyndled:

The olde giantes optayned **is**
no grace for theyr synnes, which **Gen. 6. 8**
were destroyed, trustyng to their
owne strength.

Acys

Ecclesiasticus.

Gen. 19. c Neither spared he them, among
whome Loth was a stranger:
o but smote them, and abhorred
them because of the pryde of their
wordes. He had no pitye vpon
them, but destroyed al the people
that were so stoute in synne.

Num. 14. c And for so moche as he pry-
and. 26. f tied not the syre hundred thou-
sande that gathered them selues
together in the hardnes of their
hert: it were maruayle yf one be-
inge hardenecked shulde be free.

Eccle. 5. a o For mercy and wrath is with
hym, he is both myghyte to for-
gyue: & to poure out displeasure.
Lyke as his mercy is great, euen
so is his punishment also, he
iudgeth a man accordyng to his
workes. The vngodlye shall not
escape in his spoyle, and the long
parce of hym that sheweth mer-
cy, shall not byde behynde.

The.xv. Chapter.

All mercye shall make place
vnto euey mā accordyng to the
deseruyng of hys woorkes, (and
after the vnderstandyng of hys
pylgrimage.)

Sape not thou, I wyll hyde
my selfe from god, for who wyll
thinke vpon me frō aboue I that
not be knowen in so greatte an
heape of people: for what is my
soule among so many cretures?

Beholde, the heauen ye the hea-
uen of heauens, the depe, the earth
and al that therein is, shalbe mo-
ued at his ptesence: the mountay-
nes, the hylles, and the foundati-
ons of the earthe, shall shake for
seare when God vyliteth them,

These thynges doth no hert
vnderstande, but he vnderstan-
deth enerye herte, and who vnder-
standeth hys wayes.

No man seeth his speme, and
the

Ecclesiasticus.

the mooste parte of his workes
are secreete. Who wyl declare the
workes of his ryghtousnesse?

Who shalbe able to abyde
them: for the couenaunt is farre
from some, and the tryinge oute
of men, is in the fulfylling.

He that is humble of herte,
thynketh vpon suche thynges:
but an vnwyse and an erronys
ous man casteth his mynde vnto
foolyshe thynges.

My sonne, herken thou vnto
me, and learne vnderstandyng,
& marke my wordes with thyme
herte: I wyl gyue the a sure do-
ctrine, and playnelye shall I en-
strute the.

God hath set hys workes in
good ordie from the begynnyng,
and parte of them hath he sun-
dred from the other.

He hath garnysched his workes
kes

The .xvi. Chapter.

kes from euerlastyng, and they
begynnynges accordyng to thair
generations. None of them hym-
dereth an other, neyther was a-
ny of them disobedient vnto his
worde. After this God looked v-
pon the earth, and fylled it with
his goodes. With all maner of
lyuyng beastes hath he couered
the grounde, and they all shalbe
turned vnto earth agayne.

The .xvii. Chapter.

How God made man, en-
dued hym with gyftes, openyng
hys will and lawe vnto hym
but chose Israel out of all peo-
ple.

God o dyd shape man of
the earthe, and tourned
hym vnto earth agayne.

He gaue hym the nu-
ber of the dayes, and certayne
tyms

Gen. i. v.

Ecclesiasticus.

tyme : yea and gaue to hym power of the thynges that ar vpon the earth: He clothed hym wryth strength, and made hym after his owne lykenesse. He made all felthe to stande in awe of hym, so that he had the dominion of all beastes and soules. He made oute of hym an helper lyke vnto hym selfe, and gaue them discretion and tonge, eyes and eares and an hert to vnderstande and fylled them wryth instruction and vnderstandynge.

Gen. 2. i.

He created for them also the knowledge of the spryte, syllab they herte wryth vnderstandynge and shewed them good and euil,

He set hys eyes vpon they hertes, declaryng vnto them his great and noble workes: (þ they shuld prayse his holy name togyther, reioyse of his wonders, and

be

The xviij. Chapter.

be tellynge of his noble actes.) **Ex. 20. a.**
 o Besydes this he gaue the in- **deut. 4. 5.**
 structiō, and the lawe of lyfe for and. 9.

an heritage. He made an euerlastyng
 cove naunte with the, and shewed the
 his ryghteousnes, and iugementes. They
 sawe his glory with their eyes & their
 eares heard the voyce of his maiesty.
 And he sayde vnto them, beware of al
 vnrigh teous thynges. He gaue every
 man also a commaundement concernyng
 his neyghboure. Their wayes are euer
 before him, & are not hyd fro
 his eyes. o He hath set a rule vpon
 every people, o but Israel is the
 Lordes porciō. All their workes
 are as the sōne the syght of god
 and his eyes are alwaye lohyng
 vpon their wayes. All their vnrigh
 teousnes are manifest vnto him,
 & al their wickedneses are open in

A. a. i. his

25

Ro. 13. a
 o **deu. 4. c**
 and, **10. c.**

Ecclesiasticus.

- Ec. 29. b** his syght. o The mercy that a mā sheweth, is as it were a parle with him, and a mans good deie preferueth him as the apple of an eye. o At the last shall he awake, and rewarde euery mā vpon his heade as he hath deserued, and shal turne them togither into the nethermost partes of the earth.
- Ma. 25. c** o But vnto thē that wil repent, he hath giuē the waye of ryghteousnes. As for such as be weake he cōforteth thē, suffreth them, & sendeth thē the porcion of the veritie. o turne thē vnto the Lorde forsake thy synnes, make thy prayer before the Lorde, do the lesse offence, turne agayne vnto the Lorde, forsake thyne vnryghteousnesse, be an vtter enemye to abhominacion, (learne to know the ryghteousnesse & iudgements of God, stande in the porcion that

The.xvii.Chapter.

that is set forth for the, & in the
prayer of the most hygh God.)

(Go into the porciō of the holy
worlde with such as be lyuyngē,
and gyue thanks vnto God.)

o Who will prayse the Lorde
in the hell?

Abyde not thou in the errour of
the vngodlye, but gyue him than
kes befoze death. As for the deed,
thankefulnesse peryllyeth from
him as nothynge. Gyue thou
thanks in thy lyfe: yea, whyle
thou art lyuyngē & whole Make
thou gyue thanks, and prayse
God, and reioyse in his mercye.

O howe great is the louynge
kyndenesse of the Lorde, and his
mercypfull goodnesse vnto suche
as turne vnto him?

For all thynges maye not be in
man, & why? the sonne of man is
not imortall, & he hath pleasure
Ja. ii. in the

L
psal. 6. a
esa. 38. d

Ecclesiasticus.

In the vanitie of wychednesse.

What is moze cleare the þe sūne
yet þat it faile. Or what is moze
wyched the the thing that fleshe
þ bloude hath ymagined: þ that
same þalbe reþroued. The Lorde
seeth the power of the hye heauē,
and that all men are but earth þ
ashes. ¶ The. xviij. Chapter.

¶ The wysdome of Gods ordie
of his workes, which no mā may
cōprehēde. The dayes of man are
thorte. God suffreth longe, rebu-
keth and teacheth all suche as
wyl receyue nurtoure.

¶ **H** That lyueth for euer
more o made all thynges
together. God onely is
ryghtous, þ remayneth a
victorious kynge for euer.

psa. cv. a o Who þalbe hable to expresse
Ec. 4. 3. d the workes of him: who hath
sought out the grounde of his nos-
ble

The. xlii. Chapter.

ble actes: who shall declare the
power of his greatnesse: Or who
will take vpon him to tel out his
mercy: As for the wonderous
workes of the Lorde, there maye
no thyng be taken fro them, no-
thyng maye be put vnto the, nei-
ther may the grounde of them be
found out. But when a man hath
done his best, he must begyn a-
gayne: & when he thynketh to be
come to an ende, he must goo a-
gayne to his labour. What is
man: wherto is he worth: what
good or euill can he do: O Yf the
nūbre of a mā's dayes be almost
an hūdred yere, it is moche.

Lyke as the dropes of the rayne
are vnto the see, and as a grauel
stone is in cōparison of the sāde:

o so are these fewe yeres to the
dayes euerlastyng. Therefore is
the Lorde patient with the and

As. iiii. poureth

ps. 439. b

2. pet. 3. b.

Ecclesiasticus.

Gen. 6. a

pureth out his mercye vpon the.
○ He sawe and perceyued the
thoughtes and ymaginaciōs of
their herte, that they were euill:
therfore heaped he vp his mercys
ful goodnesse vpon them & shewed
them the waye of ryghtousnesse.

ec. 66. a

The mercye that a man hath,
reacheth to his neyghbour: but
the mercy of God is vpon all
fleshe. He chasteneth, he tea-
cheth, and nurtoureth, yea euen
as a shepherde turneth agayne
his flocke, so doth he all the, that
receyue chastenyng, nurtour and
doctrine. ○ Mercyfull is he vnto
them that stande in awe of his
iudgementes.

My sonne, when thou dost good
make no grudgynge at it, & what
soeuer thou gyuest, speake no dis-
comfortable wordes.

Shall not the dewe coole the
heate?

The .xviii. Chapter

heater: Euen so is a worde better
then a gift. o Is not a frendly
worde a good honest gyft: but a p^{ro}. 15. a
gracious man gyueth the both. 25. c.

o A foole shall cast a man in the teeth, & that roughly: and a gyft
of the nygard putteth out the
eyes. Get the ryghteousnesse,

before thou come to iudgement,
learne before thou speake and go
to physyche o: euer thou be sycke

o examyne and iudge thy selfe, i. cor. 11. d
before the iudgement come, and
so shalte thou fynde grace in the
syght of God.

Humble thy selfe afore thou be
sycke, and in time of thy disease
shewe thy conuersacion.

Let not to praye alwaye, and luc. 18. a
stande not in feare to be resour:
med vnto death: for the rewarde 2. thes. 5 c
of God endureth for euer.

Before thou prayest, prepare
thy

Ecclesiasticus.

Ecc. II. d.

thy Coule and be not as one that
tēpteth God. Thynke vpon the
wꝛathful indignacyon that shal
be at the ende, and the houre of
vengeaunce, when he shall turne
away his face. o whē thou hast
ynough, remēbze the tyme of hū-
gre: and when thou arte ryche,
thynke vpo the tyme of pouertye
and scarcenesse. From the morn-
nyng vntyl the euenyng the tyme
is chaūged, and all such thynges
are soone done i the syght of god

A wyse man feareth God in all
thinges ⁊ in the days of trans-
gression he kepeth hym selfe from
synne. A discrete man hath pleas-
sure in wysedom, and he that syn-
neth her, maketh moche of her.

They that haue had vnderstan-
dyng haue dealt wysely in woꝝ-
des, haue vnderstand the truthe
⁊ ryghteousnesse, ⁊ haue sought
out

The. xviii. Chapter.

out wyse sentences & iudgements: Ro. 6. b
tes. o folowe not thy lustes, but and. 13. b
turne the from thyne owne will:
For yf thou gyuest thy soule her
desyres, it shall make thyne enes
myes to laugh the to scozne.

Take not thy pleasure in great
voluptuousnesse, and medle not
to moche withall. Make not to
great chere of the thynges þ thou
hast wonne by aduauntage: leste
thou fal into pouertie, and haue
nothing in thy purse, (& so shalt
þ be enuyous vnto thyne owne
lyfe. **The. xix. Chapter.**

**Many good lessons
of wysdome.**

Labourynge man that is

**gyuen to dyrokennesse, shal
not be ryche, and he that
maketh not much of small**

thynges, shal fall by lytle & lytle. Ge. xix. 3

**• wyne & o women make wyse 3. re. 12. a
men**

Ecclesiasticus.

men rennagates, and put men of
vnderstandyng to reprove: and he
that accompanieth aduoutrers,
shall become a wyched man.

Jos. 22. c. Mothes and wormes shall haue
him to heritage: yea he shall be
set vp to a greater example, & his
soule shall be rooted out of the
nubie. **¶** He that is hasty to giue
credence, is lyght mynded, & shall
mynylshed (& he that offendeth a-
gaynst his owne soule, shall be ha-
ted the more.) whoso reioyleth
in wychednesse shall be punished
he that hateth to be reformed,
his lyfe shall be shortened: and he
that abhorreth babbling of wo-
des, quencheth wychednesse.

¶ He that offendeth agaynst his
owne soule, shall repēt it: and he
that reioyleth in wickednesse,
shall be punished.

Pec. 42. a. **¶** Rehearse not a wicked & chur-
lyche

The. xix. Chapter.

thy word twyle, & thou shalt not
be hyndred. Shewe not thy secre-
tes neyther to frende nor fo: and
yf thou hast offended, tell it not
out. For he shal herken vnto the,
and marke the: and when he syn-
deth oportunitie, he shal hate the

o Yf thou hast hearde a worde
agaynste thy neyghboure, let it be
ded within the: and be sure thou
shalt haue no harme thereby.

**Ecc. 22. d
and. 27. c**

A foole trauaylerh with a word,
lyke as a woman that is payned
with bearyng of childe. Lyke as
an arowe shot in a dogges thye
so is a worde in a fooles herte.

o Tell thy frende his faulte, lest
he be ignorant, and saye: I haue
not done it, or yf he haue done it,
that he do it nomore. Reproue
thy neyghboure that he kepe his
tonge: and yf he haue spoken,
that he saye it nomore.

**Le. 19. d.
mat. 28. d**

Tell

Ecclesiasticus.

Tell thy neyghboure his fault,
foz oft tymes an offence is made:
and gyue not credence to euery
worde. A man falleth somtyme
with his tonge but not with his
will: o Foz what is he that hath

Ec. 14. a. not offended in his tongue?
and. 25. b Gyue thy neyghbour warnynge
Jaco. 3. a before thou threaten hym, & giue
place vnto the lawe of the lord.
The feare of God is all wisdom
and he that is a righteous mā ke
peth the lawe. As foz the do
ctrine of wyckednes it is no wis
dome, and the prudence of syn
ners, is no good vnderstanding
it is but wyckednes and abhomi
nation, and a blasphemynge of
wysedome. A simple mā of smal
vnderstanding that feareth god,
is better then one that hath
moche wysdome, and transgress
eth the lawe of the hyghest.

The.xx.Chapter.

A craftye subtyle mā can be wisse
but he is vnrpyghtous, and with
gyftes he wresteth the open and
manifest lawe: A wycked man cā D
wraue him selfe humbly, and can
douke with his heed: and yet is
he but a deceyuer within. He hy Ma.6.b.
deth his face, and disguyseth it
and bycause he shoulde not be
knownen, he pꝛeuenteth the. And
though he be so weake that he
can do the no harme, yet when he
maye fynde oportunitie he shall
do some euyll. A man maye be
knownen by his face, & one that
hath vnderstādyng, maye be per
ceyued by the looke of his cōte-
nāuce. A mā's garmēt, laughter
and goinge, declare what he is. Ec.31.c

The.xx.Chapter.

Men ought to gyue warning
to exhort & rebuke, but not to be
cruell,

Ecclesiasticus.

etruell, violent or malicious. Of
silence and speakinge, and how
to beware of lyes.

Ecc. 31. d

Some man o'reproueth
his neyghbour ostentatious-
mes, but not i due season.
Agayne, some man holdeth
his tounge, & he is wyse & discrete.
It is moche better to geue
warnynge, & to reprove, then to
beare euyl wyl: for he that know-
ledgeth him selfe openly shalbe
preserued from hurt & destruction.

Lyke as when a chameylayne
thorowe desyre and lust desyleth
a mayden, euen so is it with him
that vseth violence & vneyghtrous-
nesse in the lawe. O how good a
thyng is it, a man that is repro-
ued to shewe openly his repen-
taunce for so shalt thou escape
wylful synne. Some man keepeth
silence, and is founde wyse: but
he

The.xx.Chapter.

he that is not ashamed what he sayeth, is hatefull. Some man holdeth his tōge, bycause he hath not the vnderstandyng of the language, and some man kepeth silence, waytyng a conueniēt time.

○ A wyse man wyll holde his tonge tyll he se oportunitie, but a wanton and vndiscrete bodye shall regarde no tyme. Ec. 30.2
eccl. 32.2

He that vseth many wordes shall hurt his owne soule: and he that taketh authoritie vpo him vnrighously shall be hated.

Some man hath oft tymes prosperitie in wycked thynges: Agayne, some mā getteth moche, and hath harme and losse. There is some gyfte that is nothyng worth: Agayne, there is some gyfte, whose rewarde is double.

Some man getteth a fall for wing to proude: & some cometh to worthyp

Ecclesiasticus.

Worshyp fro lowe estate. Some
man byeth moch for a lytle pryce
and must paye for it seuen folde.

B A wyse man with his wordes
maketh hym selfe to be beloued,
but the fauours of fooles shalbe
pured out. The gyftes of the vn
wyse shal do the no good, for his
eyes are seuenfolde. o He shall
gyue lytle, & saye he gaue moche
he openeth his mouth, and cryeth
out, as it were one that cryeth
out wync. To daye he lendeth,
tomozowe he asketh it agayne,
and suche a man is to be hated.

Ecc. 6. a
Ecc. 48. c
and. 41. a

The foole sayeth: I haue no
frende, I haue no thanke for all
my good dedes: yea, euen they
that eate my breade, speake no
good of me. O how oft & of how
many shal he be laughed to scorne
He taketh a moze perillous fal by
such wordes, the yf he fel vpo the
grounde

The. xxi. Chapter.

grounde: euen so shall the falles
of wyched men come hastely. In
the mouth of him þ is vntaught
are many vnconueniēt & vnmets
wozdes. A wyse sentence shal not
be alowed at the mouth of the
foole: for he speaketh it not i due
season. Some man synneth not
bycause he hath not wherewithal
and in his rest he shal be stynged.

Some man there is that des-
troyeth his owne soule wyth
shame, and for an vnwise bodyet
sake destroyeth he it, (& with ac-
ceptynge of personnes shall he
vndo him selfe.) Some mā pro-
myseth his frēde a gifte for very
shame, and getteth an enemye of
a man: yet shall it be euer in the
mouthe of the vnwyse.

A thefe is better, then a mā that
is accustomed for to synne, o but Sap. x. 6
they both shall haue destruction

Bb.i. to

Ecclesiasticus.

D
Ec. 41.f
Da. 2.g.

pro. 12.b

exo. 23.a.

Deu. 17.a

Eccl. 41.e

to heritage. The condicions of
lyers are vn honest, & their shame
is euer with them. A wyse man
shall brynge him selfe to honoure
with his wordes, o and he that
hath vnderstandynge, shalbe set
by amonge great men o He that
tyllethe his lande, shall increase
his heape of corne, he that wo-
keth ryghteousnes, shalbe exalted
and he that pleaseth great men
shal escape much euil. o rewardes
and gyftes blynde the eyes of the
wyse, and make him dūme, that
he can not tell men their fautes.

o Wylsedome that is hyd, and
treasure þ is hoozded vp, what
profyte is in the both?

Better is he that kepeth his
ignozaunce secreete, then a man
that hydeth his wylsedom.

¶ The. xxi, Chapter.

¶ All

The.xxi. Chapiter.

All maner of synnes ought to be eschued. The difference of the wise and foolyshe.

My sonne, o yf thou hast synned, do it nomore, o but praye for thy foze synnes, þ they may be forgyuen the flye fro synne, even as from a serpente: for yf thou comest nye to her, she wil bite the. The teth therof is as the teth of a Lyon, to slaye the soules of mē

eccli.5.a.

7.a. 20.c

psa.40.c

Luc.15.c

The wickednesse of man is a sharpe twoedged swearde, which maketh such woundes that they can not be healed. Strife & wrogous dealinge shal wast awaye a mans goodes, & thowp pryde, a ryche house shalbe broughte to nought, thus the ryches of the proude shal be rooted out.

o The prayer of the poore goeth out of the mouth, & cometh vnto

Exo.3. b

and.22.6

Job.ii. the

Ecclesiasticus.

the cares: and his vengeance (or
defence) shall come: that hastily.
Who so hateth to be reformed
it is a token of an vngodly per-
sone: but he that feareth God,
will remembre him selfe.

B myghty mā is knowne as farre
of by his tongue: but he that hath
vnderstanding perceaueth that he
shall haue a fall. Who so buy-
deth a house wyth other mens
coste, is lyke one that gathereth
stones in wynter. **Ecc. 16 a** The congre-
gaciō of the vngodly is like stub-
ble gathered togyther, their ende
is a flamme of fyre. The waye of
the vngodly is set with stones,
but in their ende is hel, darkenes
and paynes. He that kepeth the
lawe, wil hold fast the vnderstan-
dyng therof, and the ende of the
feare of God is wylledome. He
p̄ is not wise, will not be taught
in good

The. xxi. Chapter.

In good: but the vnwyse man as
boundeth in wyckednes, & where
bitternes is: there is no vnder-
standynge. The knowlege of the
wyse shall flowe lyke water that
runneth ouer, and his counsel is
lyke a fountayne of lyfe. The
herte of a foole is lyke a broken
vessell he can kepe no wysedome.

When a man of vnderstādyngē
heareth a wyse worde, he shal cō-
mende it, and make muche of it. **R**
But yf a voluptuous man heare
it he shal haue no pleasure therin
but cast it be hynde his backe.

The talkyng of a foole is lyke a
heuy burthen by the waye, but
to heare a wyse mā speake it is a
pleasure. Where a wote is in the
congregacion it is axed at the
mouth of the wyse, & they shal pō
dre his wordes in their hertes.

Like as a house that is destroyed
Is b. iii. even

Ecclesiasticus.

even so is wysedom vnto a foole
As for the knowlege of the vn-
wyle, it is but daike wordes.
Doctrine is to him that hath no
vnderstandynge, even as fetters
about his fete, & lyke manicles
vpon his ryght hande. **eccli. 19. d** A foole
lyfteth vp his voyce with laugh-
ter, but a wise man shall scarce
laugh secretly. Learnyng is vnto
a wyle man a Jewell of golde, &
lyke an armlet vpon his ryght
arme. A fooly the mans foot is
soone in his neighbours house:
but one þ hathe experience shalbe
ashamed at the persō of the mygh-
tye. A foole wyll pepe in at the
wyndow in to the house: but he
that is wel nurtoured will stāde
wythout. A fooly sh man stādeth
herkenyng at the dore: but he that
is wyle will be ashamed. The lip-
pes of the unwyle wyll be tel-
lynge

The.xxi.Chapiter.

lynge fooly the thinges, but the wordes of suche as haue vnderstandinge, shalbe wayed in the balounce. The herte of fooles is in their mouthe: but the mouth of the wise is in their hert. whē the vngodly curseth the blasphemmer, he curseth his owne soule.

o A pryncipall accuser of other men **Lc.19.8.**
shall defyle his owne soule, and be hated of every man: (but he that keepeth his tonge, and is discrete, shall come to honoure.)

The.xxii.Chapiter.

A foole wyl not be reformed, nor rebuked. Be saythfull vnto thy neyghboure & frende.

A blouthful bodie is moulded of a stone of claye, he that toucheth him, must washe his handes agayne.

A mynurtured sone is the dishonour
Whill. noure

Ecclesiasticus.

noure of the father. A fooly the
doughter shalbe lytle regarded.
A wyse doughter is an heritage
vnto her husbände: but she that
commeth to dishonesty, byngeth
her father in heuynes. A doughter
that is paste shame dishonoureth
both her father, and her husband
the vngodly shall regard her, but
they both shall despyse her. The
playenge of musycke is not mete
where heuynes is, euen so is the
correction, & doctrine of wysedom
euer vnpleasaunt vnto fooles.

Who so teacheth a foole, is euē
as one that gleweth a pottherde
together: as one that telleth a
tale to him, that heareth him not
and as one that rayseth a man
out of an heuy slepe. who so
telleth a foole of wysedome, is
euen as a mā, whych speaketh to
one that is allepe. when he hath
tolde

The .xxii. Chapter.

tolde his tale, he sayeth: what is
the matter? when one dyeth, a la-
mentacion is made for him, by-
cause the lyght fayleth him: euen
so let men mourne ouer a foole,
for he wanteth vnderstandyng.
Make but lytle wepyng, because
of the deade. For he is come to
rest: but the lyfe of the foole is
woyle then the death. o Seuen
dayes do mē mourne for hi that
is deade, but the lamentaciō ouer
the vnwyse and vngodly, shulde
endure al the dayes of their lyfe.
Talke not much with a foole, &
go not with him that hath no vn-
derstandyng. Beware of hym,
lest it turne the to trauayle, and
thou shalt not be despyled with
his synne. Depart from hym,
and thou shalt fynd rest, & shalt
not be drawen backe into hys
foolyshnes. what is heuyer then
leader

Gen. l. 6.

Ecclesiasticus.

Pro. 27. And what shulde a foole be called els, but lead? o

Hande:
salte & a lompe of yron is easyer
to beare, the an vnwylc, foolysch,
and vngodly man. Lyke as the
bande of wood bounde togyther
in the foundation of the house
can not be leused: euen so is it
with the herte that is stablyshed
in the thought of counsel. The
thought of the wise, shall nother
feare, nor be offended at any time

D Lyke as a faire playstered wall
in a wynter house, and the hre
bryldyng, may not abyde an hre
wynde and stoyme: euen so is a
fooles herte afrayed in his yma-
gination: he feareth at euery
thyng and can not endure.

He that nyppeth a mans eye,
bryngeth forth teares: & he that
pycketh the herte bryngeth forth
the meanyng and thought.

Adhe

The .xxlii. Chapter.

Who so casteth a stone at þ þy
des, prayeth thē awaye: & he that
blasphemeth his frende: breaketh
the frendshyppe. Though thou
drawest a swearde at thy frende,
yet despayre not: for thou mayest
come agayne to thy frende.

Yf he speake souerly, feare not,
for ye may be agreed togyther a-
gayne: excepte it be so that thou
blaspheme him, dysdayne hym,
opē his secretes, & wounde hym
traytourously: for al suche thin-
ges shal dyue awaye a frende.

Be faithfull vnto thy neighbour **E**
in his pouertie, that thou mayest
reioyce with him also in his pro-
speritie. Abide stedfast vnto hym
in the time of his trouble, þ thou
mayest be heyre with him in hys
heritage. Lyke as the vapoure &
smoke goeth out at þ ouē before
þ fire, euē so euil wordes rebukes
and

Ecclesiasticus.

131. cxi. a
⁊ threathnynges go before bloud
sheddyng. Be not a shamed to de
fende thy frēde: as for me, I will
not hyde my face frō him though
he shulde do me harme. who so
euer heareth it, shall beware of
him. o who shall set a watch be
fore my mouth, ⁊ a sure seale vpon
my lippes that I fall not wryth
them, ⁊ that my tōge destroye me
not. ¶ The. xxiij. Chapter.

A saythfull prayer vnto god,
to preserve the mouth ⁊ tōge frō
noysome wordes ⁊ othes, and the
herte frō euell thoughtes. How
great abhominaciō aduoutre is

⁊ **H**oꝛde, father and gouer
noure of my lyfe, leaue
me not in their ymagina
cion, and counsel. O h let
me not fall in suche reprofe.

who wyl kepe my thoughte
with the scourge, and the doctrine
of

The.xxiij. Chapter.

of wylsedome in my hert: that he
spare not myne ignoraunce that
I fall not with them, lest myne
ignoraunces increafe, that myne
offences be not many in noumbe,
and that my synnes excreade not:
lest I fall befoze myne enemyes,
and so myne aduersary reioyce.

O Lorde, thou father & God of
my life, leaue me not i their yma-
ginacion. O let me not haue a
proude loke, but turne awaye all
voluptuousnes fro me.

Take fro me the lustes of the
body, let not the desyres of vn-
clennes take holde vppon me,
and giue me not ouer into an vn-
chamefast and obstinate mynde.

Hear me (O ye children) I **W**
wil geue you a doctrine, howe ye
shall orde youre mouth: who so
kepeth it, shall not peryshe tho-
rogh his lippes: nor be hurte
thorow

Ecclesiasticus.

showe wycked workes. As for
the synner, he shalbe take in his
owne vanitie: he that is proude &
cursed shall fall therin. o Let not
thy mouthe be accustomed with
swearynge: for i it ther are many
falles. Let not the namynge of
God be continually in thy mouth
for lyke as a seruaunte which is
ofte punyshed can not be wyth-
out some soze: euen so what so
euer he be that sweareth and na-
meth God, shall not be cleane
poured from synne.

A man that vseth much swer-
yng, shall be fylled wyth wycked-
nesse, and the plage shall neuer go
from his house.

If he begyle his brother, his
faut shall be vpon him: yf he know-
lege not his synne he maketh a
double offence: and yf he sweare
in vayne, he shall not be founde
ryghteous

Exo. 2. b

Ec. 27. d

Ma. 5. d

The .xxiii. Chapter.

ryghteous for his house shalbe full of plagues. o The worde of the swearer byngeth death (god Le. 24. c. graunt that it be not founde in the house of Iacob:) But they that feare God eschue all suche & lye not weltepyng in synne.

o Use not thy mouth to vnholynesse and fylthyng talkyng: for in it is the worde of synne. Remembre thy father and thy mother, whē thou art set amonge grea- Eph. 5. a
men: lest God forget the in their sight, and lest thou do tynge in their custome suffice rebuke, and wyth, not to haue bene bozne, & so curse the daye of thy natiuitie

o The man that is accustomed 2. re. 16. b
with the wordes of blasphemye, wyll neuer be reformed all the dayes of his lyfe. To synne twyse is to moche, but the thirde byngeth wyath and destruction.

An

Ecclesiasticus.

An whote stomacke can not be quenched, (euen lyke a burnynge fyre) tyll it haue swallowed by some thinge: euen so an vnchaste man hath no rest in his fleshe, tyll he haue kyndled a fyre.

All breed is swete to an whoremonger he wyll not leaue of, tyll he haue his purpose. A man that breaketh wedlocke, & regardeth not his soule, but saith: o Cuth who seeth me? I am compassed about with darkenesse, the walles couer me, no bodye seeth me: whom nede I to feare? The hyst will not remembre my synnes: He vnderstandeth not that his eyes seeth all thinges. For all suche feare of men dryueth away the feare of God from hym: for he feareth onely the eyes of me, and consydreth not that the eyes of the Lorde are clearer then the

Sine

The. xxiij. Chapter.

Dunne, beholding al the wayes
of men, and the grounde of the
eye, and lokyng euen to mennes
hertes in secrete places.

The Lord God knewe al thinges:
or euer they were made, and
after they be brought to passe al
so he loketh vpon them all.

o The same man shalbe openly
punished in the stretes of the cy- **Le. 20. 6.**
tie, and shalbe chased abroad like **De. 22. c.**
a yonge horse sole, and when he
shynketh leest vpon it, he shalbe
taken. Thus shal he be put to
shame of every man, bycause he
wolde not vnderstande the feare
of the Lord. And thus shal it go
also with euery wyfe that lea-
ueth her husbände, and getteth
enherytaunce by a straunge ma- **Ex. 20. c**
ryage. o First she hath bene vn-
saythfull vnto the lawe of the
hyghest.

Lc Deco

Ecclesiasticus.

Secondarilye, she hath forsaken her owne husbände. Thirdlye, she hath played the whoore in aduoutrye, and gotten her chyldren by an other man. She shal be brought out of the congregation, and her chyldren shal be looked vpon. Her chyldren shal take no roote: and as for frute, her braunches shal bringe forth none. A shamefull report shal she leaue behynde her, and her dishonoure shal not be put out.

And they that remaine shal knowe that there is nothyng better, then the feare of god: and that there is nothyng sweeter then to take hede vnto the commaundementes of the Lorde.

A greate woorthyp is it to folowe the Lorde, for longe lyfe shal be receyued of hym.

The xxxiii. Chapter.

A com

The. xliiii. Chapter.

A cōmendation of wysewome.

Wisedome shall prayse her
selke, and be honoured in
God, and reioyse in the
myddest of his people.

In the congregations of the
wysest shall she open her mouth,
and triumphe in the beholdynge
of hys power.

In the myddest of her people
shall she be exalted, and wondred
at in the holy salnesse.

In the multitude of the cho-
sen she shall be cōmended, and a-
monge suche as be blessed she shall
be prayled, and shall saye: I am
come oule of the mouth of the
hyghest, fyrstborne before al cre-
atures.

I caused the lyght that say-
eth not to aryse in the heauen,
and couered al the erth as a cloude.

My dwelling is aboue in the
Lc. ii. heyghe

Ecclesiasticus.

heryth, my seatels in the pylles
of the cloude. I my selte alone
haue gone rounde about the cō-
passe of heauen, and pearled the
grounde of the depe.

I haue walked in the floudes
of the see, and haue stande in all
landes. My dominion is in eue-
ry people, and in euery nation:
and with my power haue I tro-
den downe the hertes of al, both
hye and lowe. In all these thyn-
ges also I sought rest, & a dwell-
lyng in some enheritaunce. So
creatour of all thynges gaue me
a cōmaundement, & he that made
me, appoynted me a tabernacle, &
sayd vnto me: Let thy dwelling
be in Iacob, and thyne enheri-
taunce in Israel, and roote thy
selfe among my cholen. I was
created from the begynning, and
befoze the worlde, and shall not
leauē

Pro. 8.

The. xlii. Chapter.

leave of vnto the world to come.

Ex. 31. a.

o In the holy habitation haue I

served befoze htm, and so was I

stablyshed in Syon. o In the ho:

psa. 131. c

ly cite rested I in lyke maner : &

in Jerusalem was my power. I

toke roote in an honourable peo

ple, euen in the poxio of the lord

and in his heritage, and kept me

in the fulnesse of the sayntes.

I am set vp on hye, lyke a Cedar

vpon Libanus, and as a Cipres

tree of the mount Hermō. I am

exalted lyke a palme tree in Ca-

des, & as a rose plant in Pericho.

As a fayre olyue tree in the felde,

and am exalted lyke as a plāten

tree by the water syde. I haue

gyuen a smell in the stretes as a

Cinamom and balme that hath

so good sauoure: yea a swete o-

doure haue I gyuen as it were

myrrē of the best. I haue made my

Ec. iiii.

Dwel

Ecclesiasticus.

Dwellyng to smell as it wete cassyn, Galbanum, of clowes, and incence: and as Libanus when it is not hewen downe, and myne odour is as the pure Balme.

Joh. 15 a As the therebetyne haue I stretched out my bryanches, and my bryanches are the bryanches of honour, and loupng fauoure.

o As the vyne haue I brought frute of al swete sauour, and my floures are as the frutes of honour and rycheesse. I am the mother of beautye, of loue, of feare, **Joh. 14.** a of knowledge, and of holy hope.

o In me is all grace of lyfe and truthe: In me is all hope of lyfe and vertue. O come vnto me all ye that be despyrous of me, and fyll your selues with my frutes: for my spyrite is sweter then honye, and so is myne enheritaunce moze then the honye combe: the
res

The. xliii. Chapter.

remembraunce of me endureth
for euermore. They that eate me
shall haue more hungre: and they
that drynke me shall thyrste the
more. whoso herkeneth vnto me
shall not come to confusio: and
they that worke in me shall not
offende. o They that make me to
be knowne, shall haue euerlasting
lyfe. All these thynges are the
boke of lyfe, the couenaunt of the
hyghest, and the knowledge of
the truthe.

o Moses commaunded the
lawe in the preceptes of ryghte-
ousnesse for an heritage vnto the
house of Iacob, and conmytted
the promyses vnto Israel.

o Out of Dauid his seruauit
he ordeyned to rayse vp a moost
myghty kyng, syttinge in þe seat
of honour for euermore.

o This fylleth wysdome lyke as
the

Mat. x. d

Mar. 8. c

Luke. 9 c

Ex. 20. a

1. 24. a.

Pla. 131 a

acta. 2. d.

Deu. 4 a

1. 29. b.

Lc. liii.

Ecclesiasticus.

Jos. 3. d

the founte of Phison, and as the
founte of Tigris whē the newe
frutes are agrowng. This bring-
geth a plēteous vnderstanding,
lyke Euphrates: & fylleth it vp,
as Jordane in the tyme of har-
uest. This maketh nurtoure to
bryng forth as the light, & as the
water Gihō in the harvest. The
firste hath not knowen her per-
fectye, nomore shall the last seke
out the grounde of her. For her
thought is fuller then the see, &
her counsaile is profunder, then
the great depe. I wysdome haue
cast out fountes: I am as a great
waterbrooke out of the ryuer. I
am as the ryuer to xix, & as a wa-
ter cōduyte am I come out of the
garden of pleasure. I sayde: I
wyl water the gardē of my yong
plātes, & fyl I frutes of my birth
So my waterbrooke became
ex

The. xxliii. Chapter.

exceeding great, & my ryuer appo-
ched vnto the see. For I make do-
ctrine to be vnto al men as lyght
as the sayre morning, and I shal
make it to be euer the clearer. (I
wyl pearce thoroowe al the lower
partes of the earth. I wyl loke
vpon all suche as be aslepe, and
lyghte al the that put their trust
in the Lord) I shal yet poure out
doctrine lyke as prophecy, & leaue
it vnto suche as seke after wys-
dom, and their generations shal
neuer fayle. vnto the holye euer-
lastyng worlde. Beholde, howe
that I haue not laboured for my
selfe onelye, but for all them that
seke after the truthe.

Ecc. 33.6

The. xxv. Chapter.

There is nothing better then an
honest vertuous womā. Agayne
there is no thyng worse then an
euyl vngodly, & froward womā.

The

Ecclesiasticus.

Ec. 13. b.

oro. 12. a

Ec. 40. d

Thise thiges ther are that
my spyryte fauoureth,
which be also alowed be
foze God and me. o The
vnitte of brethzen, o the loue of
neyghbours, and man and wyfe
that agre well togyther.

Ec. 18. b.

Thise thynges there be whyche
my soule hateth, and I bitterlye
abhoze the lyfe of them: A poore
man that is proude, a rycheman
that is a lyer, o and an olde bo-
dy that doteth and is vnchaste.

If thou hast gathered nothing
in thy youth, what wylte thou
fynde then in thyne age?

O how pleasaunt a thyng is it
when grapeheaded men are dis-
crete: and when the elders can
gyue good counsaile? O howe
comly a thyng is wysdome vnto
aged men & pea vnderstandynge
and counsaile is a glorious thing.

The

The .xxv. Chapter.

The crowne of olde men is to
haue moche experience, and the
feare of God is theyr worshyp.

There be nyne thynges which
I haue iudged in myne hert to be
happye, and the tenth wyl I tel
forth vnto men with my tonge.

A man that whyle he lyueth
hath ioye of his chyliden, & seeth
the fall of his enemyes.

Well is hym that dwelleth
with an hys wyfe of vnderstan-
dyng, and that hath not fallen
with his tungue, and that hath
not bene fayne to serue suche as
are vnmete for hym. Wel is him
that fyndeth a faythfull frende:
and well is hym whiche talketh
of wysdome to an eare that hea-
reth hym. O howe greate is he
that fyndeth wysdome and kno-
wledge: Yet is he not aboute him
that feareth the Lorde.

Ecc. 14. a
and. 19. c
Iac. 3. a,

The

Ecclesiasticus.

The feare of God hath set it
selfe aboue all thynges. Blessed
is the mā, vnto whom it is gra-
ted to haue the feare of god. Un-
to whom shall he be lykened that
kepeth it fast? The feare of God
is the begynning of his loue, and
the beginning of fayth is to cleue
vnto it. The heuinesse of the hert
is al the punishmēt, and the wic-
kednesse of a womā goth aboue
all. All punishment and plage is
nothing in cōparisō of the plage
of þ hert: euen so all wickednesse
is nothing to the wickednesse of
a womā. Whatsoever happeneth
vnto a man, is nothyng in com-
parison of it that his euyl wyl-
lers doo vnto hym, and all ven-
geaunce is nothyng to the ven-
geaunce of the enemye. There is
not a moze wycked heed then the
heed of the serpent, and there is
no

The. xlv. Chapter.

no wrath about the wrath of a woman. **Pro. 21. 9**
○ I wyl rather dwell
with a lyon & a draggon, then to
kepe house with a wycked wyfe.

The wickednesse of a woman
chaungeth her face, she shal muſ-
sell her countenaunce as it were
a beare, & as a cacke shal she shew
it amonge her neyghbours. Her
husband is brought to shame a-
monge his neyghbours, & when
he heareth it, it maketh hym to
sygh. All wickednesse is but lytle
to the wyckednesse of a woman,
the porcion of the vngodly shal
fall vpon her. Lyke as to clyme
vp a sandye waye is to the feete
of the aged, euen so is a wyfe ful
of wordes to a still quyet man.

○ Loke not to narrowly vpon
the beautye of a woman, leaste
thou be prouoked in desyre to-
warde her. **Ecc. 4. 2. 3**
2. re. 11. 3
and. 13. 3

The

Ecclesiasticus.

The wrathe of a woman is dishonour and great confusion.

If a woman get the masterye, then is she contrarie to her husbande. A wyched wyfe maketh a soyr hert, an heuy countenaunce and a deed wounde, weake handes and feble knees, is a woman that comforteth not her husband.

Gen. 4. a
1. tim. 2. b

Of the woman came the begynnyng of synne: and thow we her we al are deed. Gyue thy water no passage, no not a litle, ney shet gyue a wyched woman her wyll. If she walke not after thy hande, she shall confounde the in the syght of thyne enemyes.

Lut her of then from thy flesh, that she do not alway abuse the.

The. xxvi. Chapter

A commendation and prayse of a good honest woman, & how noysome an euyl wyfe is.

Tha ppe

The xxvi. Chapiter.

Happye is the man, that
hath a vertuous wyfe,
for the numbꝛe of his ye-
res shalbe double.

An honeste woman maketh
her husbände a ioyfull man, and
she shall fylle the yeres of his lyfe
in peace. O vertuous womā is
a noble gyfte, whych shall be gy-
uen for a good portion, vnto
suche as feare God.

Whether a man be ryche or
poore, he maye haue euer a mery
hert, and cheareful countenaūce.

There be thre thynges that my
herte feareth, and my face is a-
frayed of the fourth. Treason
in a rytte, a sedicious people,
and nopsome tungen, al these are
heuyer then the death, but when
one is gelous ouer hys wyfe: it
bryngeth payne and sorowe vn-
to the herte: and a woman that
tellet

19. 10. 18. c
19. 6. 31. b

Ecclesiasticks.

Jud. 16. telleth out althlges, is a scourge
of the tonge. When one hath an
euyl wyfe, it is euen as whē an
vnyke payre of oxen must draw
together: o he that getteth her,
getteth a scorpion. A dyonken wo
man is a great plage, for she can
not couer her owne shame.

Ecc. 42b The whoredome of a woman
maye be known in the pryde of
her eyes and eye lyddes. o If thy
doughter be not shamefast, holde
her straytlye, lest she abuse her
selfe thowwe ouermuche liber
tie. Beware of al the dishonestye
of her eyes, and maruayle not if
she do agaynst the. Lyke as one
that goeth by the waye, and is
thyrsty, so shal she open her mouth
and drynke of euery nexte water
that she maye gette.

By euery hedge shal she set her
dwne, & open her quiver against
euery

The xxvi. Chapter.

ouerpe arowe. A loupuge wyfe
reioyareth her husbande: & sedeth
his bones wyth her wysedome.

A woman of fewe wordes is
a gyft of God, and to a wel nur
tured mynde maye nothyng be
compared. An honeste and ma- **L**
nerlye woman is a gyfte aboue
other gyftes, & ther is no waight
to be compared vnto a mynde
that can rule it selfe. Lyke as
the sunne when it aryseth is an
ornamente in the hye heauen of
the Lorde, so is a vertuous wife
the beautie of all her house.

Lyke as the cleare lyght vpon
the holpe candelstycke, so is the
beautie of the face vpon an ho-
nest body. o Lyke as the golde exo. 36. d
pyllers are vpon the sockettes of 1.40. c
syluer, so are the fayre legges vpon Can. 5. d
pon a woman that hath a con-
stante mynde. (Perpetuall are
Do the

Ecclesiasticus.

the foundations that be layed vpon a whole stonye rocke, so are the commaundementes of God vpon an holy woman.

There be two thynges that greue my herte, and in the thyrde there is a displeasure come vpon me: when an expert mā of warre suffereth scarcenesse and poverte: when men of vnderstandyng and wysedome are not sette by: And whē one departeth frō righteousnesse vnto synne. who so doth so, the Lorde hath prepared hym to the swearde.

There be two maner of thynges, which me thynke to be hard and perilous: A marchaunte can not lyghtly kepe hym frō wronge neyther a tauerneer hym selfe frō synne.

The .xxvii. Chapiter.

Many goodly sentences.

Because

The. xxvii. Chapter.

BYcause of pouertie haue
manye one offended: and
he that seketh to be ryche
turneth his eyes asyde.

Lyke as a nayle in the wall
styketh fast betwixt two stones
euē so doth synne stycke betwixt
the buyer and the seller.

If he holde hym not diligent-
lye in the feare of the Lorde, his
house shal sone be ouerthrowen.

Lyke as when one syteth, the
fylthyness remaineth in the syde
so remaineth there some vncleane
thyng in the thought of man.

The ouen proueth the potters
vessel, o so doth temptation of
trouble trye ryghteous men.

Sap. 3. a
1. De. 1. t

The tre of the felde is knowen
by his frute, so is the thought of
mans hert knowē by his wordes

Prayse no man excepte thou
haue heard hym, for a mā is kno

Wd. ii.

wen

Ecclesiasticus.

Jer. 12. b

men by his wordes. If thou followest ryghteousnes, thou shalt gather, and put her vpon the as a fayre garmēt. (And thou shalt dwell with her, & she shall defende the euer: and in the day of knowledge, thou shalt fynde stedfastnesse.) The byrdes resorte vnto theyr lyke, so doeth the trueth turne vnto them that be occupied wythall. The Lyon wayteth for the praye: so do the synnes lurke vpon the workers of wickednesse. The talkynge of hym that feareth God, is nothyng but wysedome, as for a foole, he chaungeth as the moone.

If thou be amonge the vndiscrete, kepe thy worde to a conuenient tyme, but amonge suche as be wyse speake on hardly.

The talkynge of fooles is abomination, and theyr spoyle is volup-

The xxviii. Chapter.

voluptuousnesse and myshour-
tour. **o** Muche swearynge ma-
keth the heer to stande vp, and to
stryue with such, stoppeth the
eares. The stryfe of the proude
is bloodsheddyng, and their blas-
phemying is heuy to heare.

eccl. 23. 8.
Mat. 5. 3
Jaco. 5. 2

o Who so discovereth secre-
tes, loseth hys credence, and syn-
neth no frende after his wyll.

eccl. 19. 6
and. 22. 8

Loue thy frende & bynde thy
selfe in faythfulnesse wyth hym:
but yf thou bewrayest his secre-
tes, thou shalte not gette hym a-
gayne. For lyke as the man is
that destroyeth hys enemy: so is
he also that dealeth falsely in the
frendshipp of hys neyghbour.

Lyke as one that letteth a
byrde go out of his hande, can not
take her agayne: Euen so thou
if thou giue ouer thy frend, thou
canst not get hym agayne: Yea
D. iii, thou

Ecclesiasticks.

eccli. 22. d thou canst not come by hym, for
he is to farre of. He is vnto the
a Roo escaped out of the snare,
for hys soule is wounded.

o As for woundes, they maye
be bounde vp agayne, & an euyl
woorde maye be reconcyled, but
who so betrayeth the secretes
of a frend, there is no more hope
to be had vnto hym. **p10. 10. b** o He that
wynketh wyth the eyes, ymagy-
neth some euyl, and no man shal
take hym from it.

When thou arte present, he shal
p10. 26. c hyghly commend and prayse thy
wordes: but at the last o he shal
turne his tale, and sclander thy
saying. Many thynges haue I

Leu. 19. d hated, but nothing so euyl: o for
the Lorde hym selfe also abhoy-
reth suche one. who so casteth a
stone on hye, it shal fall vpon his
owne heade: o and he that smyt
so, 51. b. teth

The.xxviii.Chapter.

seth wyth gyle, woundeth hym
selfe. who so dyggeth a pyt,shal
fal therein, and he that layeth a
snare, shall be taken in it hym
selfe. o who so gyueth a wyc-
ked noysome counsel, it shal come
vpon hym selfe, and he shall not
knowe from whence.

1.hest.7b
psa.17.b
pzo. 26.c
eccl.10.a

The proude blaspheme and
are scoznesfull, but vengeaunce
lurketh for them as a Lyon.

They that reioyce at the fal of
the ryghteous, shall be taken in
the snare, anguythe of herte shall
consume them befoze they dye.

Anger and rygozousnesse are
two abhominable thynges, & the
vngodly hath the both vpo him

The.xxviii.Chapiter.

Men ought not to take venge-
aunce, but every mā to forgieue
hys neyghbour, and not to beare
cynl wil nor stryfe. what harme

Ed.iii. cō

Ecclesiasticus.

cometh of false tonges & sclaunders.
derers.

Deu. 32. c.
Ro. 12. c.

He that seketh vengeance, shall fynde vengeance of the lord, which shall surely kepe hym his

synnes. **Mat. 5. b** **6. b. 8. 10** O Forgyue thy neyghbour the hurte that he hath done the, and so shal thy synnes be forgiven the also whē thou prayest.

A man that beareth hatred agaynst another, how dare he desyre forgyuenesse of God?

He that sheweth no mercye to man whiche is lyke hym selfe, howe darre he axe forgyuenesse of hys synnes? If he that is but fleshe beareth hatred, and kepeth it, who wyl entreate for hys synnes. Remembre the ende, and let enimitie passe, which seketh dethe and destruction, and abyde thou in the commaundementes.

Remembre

The. xxviii. Chapter.

Remember the commaundement, so shalte thou not be rygrous ouer thy neyghbour.

Thynke vpon the couenaunt **B** of the hyghest, and forgyue thy neyghbours ignoraunce.

Beware of stryfe & thou shalt **Ecc. 8.2** make thy synnes fewer. For an angry man kyndleth variaunce, & the vngodlye disquieteth fren- des, and putteth disorde among them that be at peace.

o The more wood there is, the **pro. 26. 1.** more behemente is the fyre: and the myghter that me be, the greater is the wrathe: and the longer the stryfe endureth, the more it burneth. An hastye brawlynge kyndleth a fyre, & an hastye strife **E** sheddeth blood. If thou blowe the sparke, it shal burne. If thou spytte vpon it, it shal go forth, & both these go out of thy mouth.
The

Ecclesiasticus.

eccle. 12. d

The sclaunderer and double-tonged is cursed, for manye one that be frendes setteth he at variaunce. **The** thyrde tonge hath disquyeted manye one, and dyspyned them from one lande to another. **Stronge** citics hath it broken downe, and ouerthrowe the houses of great men,

The thyrde tonge hath caste out manye an honest womā, and robbed them of theyr labours.

who so herkeneth vnto suche, shall neuer fynde reste, and neuer dwell safelpe. **The** stroke of the rodde maketh yedders, but the stroke of the tonge smyteth the bones in sondre. **There** be manye that haue perished wyth the swearde, but many mo thowowe the tonge. well is hym that is kepte from an euyll tonge, and cometh not in the angre thereof, wiche

The xxviii. Chapter.

whiche draweth not the yoke of
such, & is not bound in the bondes
of it. For the yoke thereof is of
ypon, & the bonde of it is of stele.

The death thereof is an euill
death: hell were better for one,
then such a tonge. But the fyre
of it may not oppresse them that
feare God, and the flame thereof
maye not burne them. Much as
forsake the Lorde shal fal therein
and it shal burne them, and no
man shalbe able to quenche it.

It shal fal vpon them as a Lyx, **Ier. 12. b**
on, & deuour them as a leopard. **eccl. 27. b**

Thou hedgest thy goodes with
thornes: why doest thou not ra-
ther make doozes and barres for
thy mouth? Thou wayest thy
gold & syluer: why doest thou not
wey thy wordes also vpo the ba-
lancer? Beware þ thou styde not
in thy tonge & so fal before thine
enemies

Ecclesiasticus.

enemies that lay wayte for the.

The .xxix. Chapter.

Howe men shulde haue compassion & lende vnto theyr neyghbours: and howe they that borrowe ought to behaue them selues agayne. Of vnadupled suretyshyp. Howe euery man ought to be content wyth that he hath & not to be chargeable vnto other

den. 15. a.
luke. 6. d

Who so wyll shewe merce,
let o hym lende vnto hys
neyghbour: and he that is
able, let him kepe the com
maundement. Lende vnto thy
neyghbour in tyme of hys nede,
and paye thou thy neyghbours
agayne in due season. Kepe thy
worde, and deale faythfully with
hym, and thou shalt alway fynde
the thyng that is necessarye for
the. There hath bene manye,
that whē a thyng was lent them
rekened

The xxviii. Chapiter.

reckened it to be founde: & made
them trauaile and labour that
had helped them. Whyle they re-
ceyue anye thyng, they kysse the
handes of suche as gyue them, &
for theyr neyghbours good, they
humble theyr voyce.

But when they shulde paye
agayne, they kepe it backe, and
gyue euyl wordes, and make ma-
ny excuses by reason of the time
and though he be able, yet gy-
ueth he scarce the halfe agayne,
& reckoneth the other to be founde.

And yf he wythholde not his
money, yet hath he an enemye of
hym, and that vnderferued.

He payeth hym wyth cursing
and rebuke, and gyueth him euyl
wordes for his good dede.

There be manye one whiche
are not glad to lende, not bicause
of euyl, but they feare to lose the
thyng

Ecclesiasticus.

thyng that they lende. Yet haue thou patience with the simple, & wythholde not mercy from hym.

Helpe the pooze for the commaundementes sake, and let him not go emptye from the bycause of hys necessitie. Lose thy moneye for thy brother and neighbours sake: and burye it not vnder a stone, where it rusteth, and corrupteth, o Gather thy treasure after the commaundemente of the hyghest, & so shall it bringe the more profyte then golde.

Mat. 6. c

Luc. 12. d.

1. Ti. 6. d

Da. 4. d.

Ecc. 4. b

Eccl. 47. b

Luc. 11. b.

Act. 10. a.

o Laye vp thy almesse in the hande of the pooze, and it shall kepe the from all euill.

(A mans almesse is as a purse wyth hym, and shall kepe a man fauoure as the apple of an eye: and afterwarde shall it aryle and paye euerye man hys rewarde vpon hys he ad.)

The.xxi.Chapiter.

It shall fyght for the agaynst
thyne enemyes, better then the
wyld of a Gyaunte: or speare
of the myghty. A good honeste
man is suretye for hys neygh-
bour, but a wicked personne lets
seth hym come to shame.

Forgette not the frendshyppe
of thy suretye, for he hath gyuen
hys soule for the. The vngod-
ly despyseth the good dede of his
suretye, and the vnthankfull
and ignoraunt leaueth hys sure-
tye in daunger. Some man pro-
myseth for hys neyghbour, and
when he hath loste hys honestie,
he shall forsake hym.

Suretyshyppe hath destroyed
many a ryche man, and remoued
them as the waues in the see.

Myghty people hath it dritten
awaye, and caused them to wan-
dre in straunge countreyes.

To

Ecclesiasticus.

An vngodlye man transgres-
syng the commaundemente of
the Lorde, shall fall into an euyl
suretyshyp : and though he force
hym selfe to get out , yet shall he
fall into iudgement. Helpe thy
neighbour out after thy power,
and beware that thou thy selfe
fall not in to suche dette.

eccl. 39. e

o The chese thynges that ke-
peth the life is water & bread, no
thynges and lodgyng to couer the
shame. Better it is to haue a
pooze lyuyng in a mannes owne
house, then delicate fare amonge

psa. 6. b

1. Ti. 6. b

heb. 13. a

the straunge. o We it lytle o-
f muche that thou haste, holde the
content wythall (and thou shalt
not be blamed as a vagabounde)
for a miserable lyfe is it, to go
from house to house : and where
a mā is fremde, he dare not open
his mouth. Though one be led-
ged

The. xxx. Chapiter.

ged, and haue meate and drynke,
yet shall he be taken as an vn-
worthye, and heare many bytter
rough wordes, namely thus: Go
thy waye thou straüger, and pre-
pare a table (for thy selfe) & fede
me also of þ thou hast. Awaye
thou straunger (so that he regar-
deth his honour nomore) my bro-
ther cometh into my house, & so
he telleth him the necessitie of his
house. These thinges are heuy to
a man that hath vnderstādyng:
namely the forbidding of þ house
and that the lender casteth him in
the teeth.

The. xxx. Chapiter.

¶ Whoso loueth his chldren,
teacheth them, nurtoureth them,
and chasteneth them. Health is a
noble gyft.

Ec. i. whose

Ecclesiasticus.

A
prou. 13. c
1. 23. b

Deu. 6. a

Wholo loueth his chyldre, & holdeth him styl vnder correction that he maye haue ioye of him afterwarde, & that he grope not after his neighbours dozes.) **H**e that teacheth his sonne, shall haue ioye in him and not be ashamed of him amonge his acquayntaunce.

Wholo enfourmeth and teacheth his sonne, greueth the enemye: and before his frendes he maye haue ioye of him.

Though he the father dye, yet is he as though he were not dead: for he hath lefte one behynde him that is lyke hym.

In his lyfe he sawe him, and had ioy in hym, & was not sorre in his death: (neither was he ashamed before the enemyes.)

For he lefte behynde him an euenger agaynste his enemyes
and

The. xxx. Chapter.

and a good doer vnto the frēdes
For the lyfe of children shall
bynde woundes togyther, and his
herte is greued at euery crye.

In vntamed horse wil be harde,
and a wanton chylde wil be wil-
full. Yf thou bynge vp thy sōne
delicatelye, he shall make the
afrayed: and yf thou playe with
him, he shall bynge the to heuyn-
nesse: Laughe not with him, least
thou wepe with him also, & least
thy teeth be set anedge at the last.

¶ Gyue him not lybertie in his
youth, and excuse not his folye.

B
Ecd. 7. 6

¶ Bowe downe his necke while
he is yonge, hyt hym vpon the sy-
des while he is yet but a chylde:
lest he waxe stuburne, and gyue
nomore force of the (and so shalt
thou haue heuynesse of soule)

Teache thy childe, & be diligent
Ee. ii. therein

Ecclesiasticus.

therin, lest it be to thy shame.

Better is the poze being whole and stronge, then a man to be riche, and not to haue his health.

Health and welfare is aboue all golde, and an whole bodye aboue all treasure: There is no richesse aboue a sounde body, & no ioye aboue the ioye of the herte.

Death is better thē a wretched lyfe, or continuall sycknesse.

Bel. a The good thynges that are put vp in a close mouthe, are lyke as when meate is layed vpon the graue. What good doth the offrynge vnto an ydoller? For he can nether eate, taste, nor smell. Euen so is it also with the riche whon God maketh sycke.

He seeth it with his eyes, and grometh thereafter, and is euen as a gelded man, that lyeth with a virgin and sygheth.

o Gyne

The. xxxi. Chapter.

o Gyue not ouer thy mynde in
to heuyneſſe, and wery not thy
ſelfe in thyne owne counſaile.

p10.12. d
15. b. 17 d
Ec. 38. c
p10. 14. d

o The ioye and cherefulneſſe
of the hert is the life of man, and
a mans gladneſſe, is the prolonge
ynge of his dayes. Loue thyne
owne ſoule, and conforzte thyne
herte: as for ſorowe and heuy-
neſſe, driue it farre from the: o
for heuyneſſe hath ſlayne many
a man and bringeth no proſite.

1. cor. 7 d

Zeale & angre ſhorten the dayes
of the lyfe: carefulneſſe and ſo-
rowe bynge age befoze the time.
Into a merce herte euery thinge
hath a good taſte that he eateth.

The. xxxi. Capiter.

The myſterye of the couetous
Howe one ſhoulde behaue hym
ſelfe at the table, and be meaſu-
rable in meate and drynke.

Ec. iii, what

Ecclesiasticks.

**What harme commeth of dyny
kynges tomoche.**

Eccli. 6. b

**Rauayle and o carefulnesse
T** for rycheſſe taketh awaye
the ſlepe, & maketh the fleſh
conſume, when one ſpeth and ta
keth care, he waketh ever by, like
as a great ſykneſſe breaketh the
ſlepe. The ryche hath great la
boure in gatherynge his rycheſſe
together, and then with the plea
ſure of his rycheſſe he taketh his
reſt, and is reſreſhed.

**But whoſo laboureth and
proſpereth not, he is pooze: and
though he leaue of, yet is he a
begger. He that loueth ryches
ſhall not be iuſtified: and whoſo
foloweth corruption ſhall haue
ynough thereof.**

eccli. 8. a.

**Many one are come in great
miſfortune by the reaſon of golde
and haue founde their deſtruction
before**

The. xxxi. Chapter.

before them.

It is a tree of fallynge vnto
thē that offre it vp, and all suche
as be foolys the fall therein.

Blessed is the riche whiche is
founded without blemyshe, & hath
not gone after golde: nor hoped
in monye and treasures.

Where is there suche one
and we shall commende him, and
cal him blessed: for great thinges
doth he amonge his people.

Whoso is tryed and founde
perfecte in suche thinges shalbe
commended and praysed.

who myght offende, and hath
not offended?

who coulde do euill, and hath
not done it?

Therefore shal his good be sta-
blyshed, and the whole congre-
gacion shal declare his almeses. **B**
Yf thou syt at a great mā's table

Ec. iiii.

open

Ecclesiasticus.

open not thy mouth wyde vpon
it, and make not many wordes.
Remember that an euyl eye is a
shewe. What thyng created is
worse the a wicked eye: therfore
wepeth it before euery mannes
face. Laye not thyne hande vpon
euery thing that thyne eye seyth
and stryue not with him in the
dysh. **mat. 7. a** **ponder** by thy selfe what
thy neghboure wolde sayne haue
and be discrete in euery poynt.

Eate the thyng that is set be-
fore the manerly, as it becometh
a man, and eate not to muche,
lest thou be abhored.

Leaue thou of fyrste of all be-
cause of nozture, lest thou be he:
whome no man maye satisfye,
which maye turne to thy decaye.
When thou syttest amōge many
men, reach not thyne hande out
fyrste of all. **Howe well con-**
teris

The xxxi. Chapter.

tent is a wyse man with a lytle **Ec. 37. v**
wynne: so that in slepe thou shalt
not be sycke therof, nor fele any
payne. A swete whollsome slepe
shall suche one haue, and fele no
inwarde grefe. He ryseth by by
tymes in the mornynge & is well
at ease in hym selfe.

But an vnfaciable eater slepeth
vniquietly, and hath ache and
payne of the body.

Yf thou felest that thou haste
eate to muche, arise, go thy waye
cast it of thy stomacke, and take
thy rest: (and so shalt thou bring
no syknesse vnto thy body.)

My sonne, heare me, and de- **E**
spyle me not: and at the last thou
shalt fynde as I haue tolde the.

o In all thy workes be diligēt
and quicke so shall there no syk **Ro. 12. v**
nesse happen vnto the.

o who so is lyberall in dealyng **pro. 22. a**
Ec. v. out

Ecclesiasticus.

out his meate, many men shall
blesse him & praise him with their
lyppes: & the same is a sure toke
of his loue and faythfulnesse.

But he that is vnfaythfull in
meate the whole cytie shall com-
playne of him: and that is a sure
experience of his infidelitie and
wickednes. o We not thou a
wynebybber: for wyne hath de-
stroyed many a man.

The fyre proueth the harde
yron, so doth wyne proue the her-
tes of the proude, when they be
drunken. o wyne soberly drōken
quyckeneth the lyfe of man.

If thou drynkest it measur-
ably, thou shalt be temperate.

What lyfe is it that maye con-
tinue with out wyne?

Wyne was made from the be-
gynnyng to make mē glad (and
not for drōkenesse.)

wyne

Jud. 13. a
Eph. 5. b

plā. ciii. b
pro. 31. a
i. Ti. 3. c.

The. xxxii. Chapter.

wyne measurably dronken is
a reioycynge of the soule & body.

But yf it be dronken with ex-
cesse, it maketh bytternesse and
sorrowe vnto the mynde.

Dronkenesse fylleth the mynde
of the foolyshe with shame and
rue, mynysheth the strength,
and maketh woundes.

o Rebuke not thy neyghboure **eccli. 20. 8**
at the wyne, and despyse him not
in his myrth Give him no dispite
full wordes, and plesse not vpo
him with contrary sayenges.

The. xxxiii. Chapter.

To be set in rule and dignitie
shuld not make a mā proude and
hyghmynded but to feare, to be
diligent and faythful vnto them
that are commytted vnto him. &c.
with other good lessons.

ye

Ecclesiasticus.

Deu. 17. d

Ro. 12. b.



If thou be made a ruler
o heaue not thy selfe
therein, but be thou as
one of the people.

o Take diligent care for them
and loke well therto:

And when thou hast done al thy
duty, set the downe that thou
mayest be. mery with them, and
receaue a crowne of honoure.

Talke wiselye and honestlye, for
wyledome becommeth the ryght
well. Hynder not musyke.

ecclesi. 3. a Speake not where ther is no au-
and. 20 a dience: o & poure not forthe wyle
dome out of tyme, at an impos-
tuntie. Lyke as the Carbuncle

stone shyneth that is set in golde
so with a longe garnish the wyne
feast: & as the Smaradge that is

ecclesi. 40. c set in golde, o so is the swetnesse
of musyke by the myyth of wyne
Thou yonge mā, speake that be
cometh

The xxxii. Chapter.

teacheth the, and that is profitable: and yet scarce whē thou arte
wylle axed. Comprehende muche
with fewe wordes. In many
thynges be as one that is igno-
raunte, gyue eare, and holde thy
tunge with al. Yf thou be amōge
men of hygher authoritie, desyre
not to compare thy selfe vnto
them: and whē an elder speaketh,
make not many wordes.

Before thonder goeth lychte-
nyng, and before nourtoure and
shamefastnesse goeth loue and fa-
uoure. Stande vp by tymes, and
be not the last, but get the home
soone, & there take thy pastyme,
and do what thou wylt: so that
thou do no euell, and desyre no
man. But afore all thynges gyue
thākes vnto him that hath made
the, and replenyshed the wyth
his goodes.

Whe

Ecclesiasticus.

¶ Who so feareth the Lorde, will receyue his doctrine: & they that get them to him by tymes, shall fynde grace. He that seeketh the lawe shall be fylled with all: As for him that is but fayne, he wylbe offended therat.

They that feare the Lorde, shall fynde theyr iudgement, and their ryghteousnesse shall be kyndled as lyght. An vngodlye man wyl not be reformed but can helpe him selfe with the example of other in his purpose.

A man of vnderstandynge despyseth no good counsell, but a wylde and proude body hath no feare. My sonne, do nothyng without aduiselement, so shall it not repent the after the dede.

Go not in the waye where thou mayest fall, nor where thou mayest stumbe, against the stone
Gyuo

The. xxxiii. Chapter.

Byue not thy selfe into a laborious slippery way, and beware of thyne owne chyldren.

In al thy workes put thy trust in God from thy whole herte, for that is the keepynge of the commandementes. who so beleueth Gods worde, taketh hede to the commaundementes: and he that putteth hys trust in the Lorde, shall wante nothyng.

The. xxxiii. Chapter.

How God ought to be feared and his lawe kept, the difference of dayes and of men.

The ordynge of chyldren of householdes.



Her shall no euell happen vnto him that feareth God but when he is in tentaciō, the Lorde shall delyuer him.

A wylse man hateth not the lawe
o but

Ecclesiasticus.

Jaco. i. a but an ypocrite is as a thyp in
a ragynge water.

A man of vnderstandynge gy-
ueth credence vnto the lawe of
God, & the lawe is faythful vnto
him. Be sure of the matter, then
talke therof: Be fyrt wel instru-
cte, the maiest thou gyue answere

The herte of the foolysch is lyke
a carte whele, and his thoughtes
runne aboute lyke the axel tre.

Lyke as a wylde hoise that
repyeth vnder euery one that syt-
teth vpon him, so is it with a sco-
neful frende. why doth one daye
excel another, seying all the dayes
of the yeaere come of the Sunne?

The wysedome of the Loyde
hath so parted them as order, and
so hath he ordered the tymes and
solemne feastes.

Some of them hath he chosen
and halowed before other dayes
End

The xxxiii. Chapter.

And all men are made of groude,
and out of the earth of Adam.

In the multitude of sciēce hath **20**
the Lorde sundered them, & made
their wayes of diuerse fashions.

Some of them hath he blyssed,
made muche of thē, halowed thē:
and claymed them to him selfe.

But some of them hath he cur
sed, brought them lowe, and put
them out of their estate.

o Lyke as the claye is in the **Ro. 9. 2**
potters hande, & all the ordynge
therof at his pleasure: so are mē
also in the hāde of him that made
them, so that he maye gyue them
as it lyketh him best.

o Agaynste euell is good, and **2. cor. 9. 6**
agaynste death is lyfe: so is the
vngodly agaynste suche as fea-
re God.

Beholde, thus are all the woꝝ
kes of the hyghest and ther are
J f. l. ever

Ecclesiasticus.

Some
reade two
against
one.

eccl. 24. d

euer o two agaynste two, and
one set agaynste another. I am
awake by last of all as one that
gathereth after in haruest. In the
gyftes of God & in his blessinge
I am increased, and haue fylled
my wynepresse, lyke a grape ga-
therer. Beholde, howe I haue
not laboured onely for my selfe,
but for all such as loue nurtoure
and wysedome.

Hear me O ye great men of
the people and herke with poure
eares ye rulers of the congrega-
cion. Gyue not thy sonne and
wyfe, thy brother & frende power
ouer the whyle thou lyuest: and
gyue not awaye thy substance
and good to another, lest it repēt
the, and thou be fayne to begge
therfore thy selfe. As long as
thou lyuest and hast breth let no
man chayne the:

For

The xxxiii. Chapter.

For better is it that thy chyldren pray the, the that thou shouldest be sayne to loke in their handes. In all thy woꝝkes be excellent, that thyne honoure be neuer stayned. o At the tyme whē thou shalt ende thy dayes, and **eccli. 14. 6** synne the thy lyfe, distribute thyne inheritaunce. The fodder, the whyppe, and the burthen belongeth vnto the Ass: meate, correction & woꝝke vnto the seruaunt

If thou set thy seruaunt to labour, thou shalt fynde rest: **D**

But yf thou let him go ydle, he shall seke lybertie.

The pocke and the whyppe bowe downe the necke, but tame thou thy euell seruaunt wꝝth bandes and correction.

Sende him to labour, that he go not ydle: For ydelnellesse byngeth muche euell.

ff. ii. Set

Ecclesiasticus.

Set him to worke, for that belongeth vnto him, and becommeth him well. If he be not obedient, binde his fete: but do not to much vnto him in any wyse, & without discretion do nothyng.

eccli. 14 c

o If thou haue a (faythfull) seruaunt, let him be vnto the as thyne owne soule: for in bloude hast thou gotten him.

If thou haue a seruaunte, holde him as thy selfe: for thou haste nede of him as thy selfe.

If thou intreatest him euell, & kepest him harde, and makest him to be proude, & to rúne away fro the, thou canst not tel what way thou shalt seke him.

The. xxxiii. Chapter.

The hope of the vngodly is bayne, The ryghteous shall be pre serued, for he putteth his truste in God, whiche he wyl not be re-
conceyled.

The. xxxiii. Chapter.

conceyded with offerpnyges, but
with an innocent lyfe.

A wise people begyle the
selues with vayne & de-
ceatful hope, and fooles
trust in dreames.

who so regardeth dreames, is
lyke him that will take holde of a
shadow & follow after the wynde

Euen so is it with the appea-
rynges of dreames. Before the
face is the lykenes of a face.

who can be clenched of the vn-
cleane? Or what truth can be sp-
ken of a lyar? Mouthsayenge,
witchcraft, soxcery, & dreampnyge
is but vanite: like as when a wo-
man trauayleth with childe, and
hath many fantasies i her herte.

where as suche visiōs come not
of God, let not thine herte vpon
the. For dreames haue deceaued
many a man: and they sayled.

F. l. iii. that

Ecclesiasticus.

that put theyr truste therein.

The lawe shall be fulfilled without lyes: and wysedome is sufficient to a faythfull mouth.

A wyse man that is well instructed, vnderstandeth moche: and he that hath good experience can talke of wysdome.

He that hath no experience, knoweth lytle: and he that erreth causeth moche wyckednesse.

whē I was yet in errorre I learned moche also: yea I was learned, that I can not expresse it al: and came ofte in peryll of death therby, tyl I was deliuered frō it.

Nowe I se, that they whiche feare God hath the right spirite: for theyr hope standeth in hym that can helpe them.

whoso feareth the Lord, standeth in awe of no mā, and is not afrayed: for the Lord is his hope
and

The. xxxiii. Chapter.

and comfort. Blessed is the soule &
of him that feareth the Lorde:

In whō putteth he his truste
who is his strength:

For o the eyes of the Lorde haue 2. pa. 16 v
respect vnto them that loue him.

He he is their myghtye prote-
ctiō, and stronge grounde:

o A defence for the heate, a re- p. 1. c. 17. c
fuge for the whote noone daye, a
succoure for stomblinge and an
helpe for fallynge.

He setteth vp the soule, and
lightneth the eyes: He gyueth
health, lyfe and blessinge.

He that gyueth an offeryng of
vnrighitous good, his offerynge
is refused: and the scornefull
dealynges of the vnrightheous
please not God.

o God hath no delyte in the p. 10. 15. &
fringes of the vngodlye, ney-
ther maye synne be recōciled i the

ff. liii. mul-

Ecclesiasticus.

Multitude of oblations.

Whoso byngeth an offryng
out of the goodes of the poore,
doth euen as one that kylleth the
sonne before the fathers eyes.

D The breade of the nedefull is
the lyfe of the poore: he that de-
fraudeth him therof is a man of
bloud. whoso robbeth his neigh-
bour of his lyuynge doeth as
great a synne as though he slue
him to death. **De. 14. c.** He that defrau-
eccli. 7. c. deth the labourer of his hye, is a
bloudshedder. whē one buyldeth
and an other breaketh downe,
what profite haue they then but
labour? when one prayeth and
another curseth whose voyce
will the Lorde heare?

Ps. 19. b He that wasmeth him selfe by
cause of a deed body, and then
toucheth the deed agayne, what
doth his washyng?

The. xxxv. Chapter.

o So is it with a man that fasteth for his synnes, and doeth them agayne, who will heare his prayer? Or what with his fastig helpe him? p. 10. 26. b
2. pct. 2. d

The. xxxv. Chapter.

The offering that pleaseth god is to kepe his commaundemētes, to be thankfull, mercyfull, and to cease from synne. God is the defender of the wyddowes, the fatherlesse, and oppressed, & heareth their prayer.

Wholo kepeth the law, bringeth offrynges ynough. Jere. 7. 6
o He that holdeth fast the cōmaundemēt, offreth the ryght healthoffrynge. He that is thankfull & recōpenceth offreth syne floure. o wholo is mercyfull & gyueth almes that is the ryght thākoffrynge. God hath pleasure whē one departeth frō synne & to
for

Heb. 13. 6
Phil. 4.

Ecclesiasticus.

Ex. 34. a forlake vnrpyghteousnesse recon-
cyleth vs with hym. o thou
shalte not appeare emptye before
the Lorde: for all suche is done
bycause of the commaundement.

Gen. 4. a The offeringe of the ryghtous
maketh the alter fat, and a swete
smell is it before the hyghest.

o The offrynge of the ryghteous
is acceptable vnto God, and shal
neuer be forgotten. Gyue him his
honour with a cheareful eye, and
kepe not backe the fyrstlynges of
thyne handes. o In all thy giftes
2. cor. 9. b shewe a mery countenaunce, and
halowe thy tythes vnto God,
with gladnesse.

Tob. 4. b Gyue vnto God accorpynge
as he hath enryched and prosper-
ed the: o and loke what thyne
hand is hable that gyue with a
cherfull eye, for the Lorde recom-
penceth & gyueth the seven tymes
as

The. xxxv. Chapter.

as moche agayne. Gue no vn-
righteous giftes, for suche wyl
not be receyue. Beware of wrog- **B**
full offringes, for the Lorde is a **deut. 10. d**
ryghteous iudge, and regardeth
not mans persone. He accepteth
not the person of the poore, but **Jud. 4. b**
he heareth the prayer of the op-
pressed. He despyseth not the des-
pyc of the fatherles nor the wyd-
dowe, when she poureth out her
prayer before him.

Doth not God se the teares
that runne downe the chekes of
the wyddow? Or heareth he not
the complaynte, ouer suche as
make her to wepe? Whoso ser-
ueth God after his pleasure shal
be accepted, and his prayer rea-
cheth vnto the cloudes. The
prayer of him sh humbleth him selfe **Cre. 3. d**
goeth thorow the cloudes tyll he **Act. 10. g**
come nye. He wil not be comforted
nor go

Ecclesiasticus.

go her waye, tyl the hyghest God
haue respecte vnto her, gyue true
sentence, and persourme the iudg-
Egement. And the Lorde will not
be slacke in commynge, nor tary
longe: tyl he haue smitten in son-
dre the backes of the vnmerry-
ful and auenged him selfe of the
Hethen.

Tyll he haue taken awaye the
multitude of the cruell, and bro-
ken the scepter of the vnrygh-
tous. Tyll he gyue every man
after his workes, and rewarde
them as they haue deserued.

Tyll he haue deliuered his peo-
ple, mayntayned their cause, and
reioyced them in his mercye.

O howe faire a thyng is mery-
cy, in the tyme of anguysh and
trouble. It is lyke a cloude of
rayne that commeth in the tyme
of a drouth.

The

The xxxvi. Chapter.

An earnest prayer vnto God
or helpe agaynst the enemyes.

The prayse of an honest womā.

Hue mercye vpon vs **O**
Lord thou God of al thin-
ges. Haue respect vnto
vs (shewe vs the lyght of
thy mercyes, and sende thy feare
amonge the Heythen, and straī-
gers whiche seke not after the:
that they maye knowe, how that
there is no God but thou, and
that they maye shewe thy wonde-
rous workes.)

Lyfte vp thyne owne hande
ouer the outlandyshe Heythen,
that they maye lerne to knowe
thy myght and power.

Lyke as thou art halowed in
vs before them, so byng to passe
that thou mayest be magnified
also in them before vs: that they
maye knowe the, lyke as we
knowe

Ecclesiasticus.

knowe the. For there is none
other God, but onely thou, O
Lorde. Renue the tokens, and
chaunge the wonderous workes

Shewe thyne hande and thy
right arme gloriouflye.

Raise thyne indignacion, and
purre out thy wrath, take awaye
the aduersarye and smyte the ene-
mye. Make the tyme shorte, re-
membre thy couenaunt, that thy
wonderous workes maye be pray-
sed. Let the wrath of the fyre con-
sume them that lyue so carelesse:
and let them peryshe that do thy
people hurte. Smyte in sondre
the heed of the prynces that be our
enemyes, and saye: there is none
26 other but we. Gather all the try-
bes of Iacob togyther agayne,
that they maye knowe how that
ther is none other God but only
thou, that they maye shewe thy
wonder

The xxxvi. Chapter.

wonderous workes, and be thy
people and heritage, like as from
the begynnynge. O Lorde haue
mercy vpon the people, that hath
thy name, and vpon Israel o who
thou hast likened to a fyrtborne
sonne. O be mercyful vnto Ieru
salem the citie of thy sanctuarie,
the cytie of thy rest. Fyll Hyon
with thine vnspeakeable vertues
and thy people with thy glorie. Exo. 4. &
i. pa. 6. g.

Give wytnesse vnto thy crea
ture whon thou madest from the
begynnynge, and raise vp the pro
phetes that haue bene shewed in
thy name. Rewarde them that
wayte for the, that thy prophetes
maye be founde faythfull.

O Lorde, here the prayer of
thy seruauntes, accordynge to
the blessinge of Aaron ouer thy
people, o that all they whiche
dwelle vpon earth maye knowe
that Ps. 6. v.

Ecclesiasticus.

E

1 cor. 2. 20

that thou art the Lorde, the eternall God whiche is from euerlaſtinge. The belly deuoureth all meates, yet is one meate better then an other. Lyke as the tonge taſteth veniſon, ſo doth an herte of vnderſtāding marke falſe wordes. A frowarde hert gyueth heynynneſſe, but a man of experience lyfteth him vp agayne. The woman receyueſh euery man, yet is one daughter better then an other.

A fayre wyfe reioyceſh her husbande, & a man loueth nothyng better. Yf ſhe be lounge and vertuous with all, then is not her husband lyke other men.

He that hath gottē a vertuous woman hath a goodly poſſeſſion: ſhe is vnto him an helpe & pyller where vpon he reſteth. Where no hedge is, there the goodes are ſpoyled: and where no husbande is,

The xxxviii. Chapter.

is, there the friendlesse mourneth.

As the is no credence
giuen to a robber that goeth fro
one citie to an other: So is not
the mā beloued that hath no rest
and must turne in where he may
abide in the nyght.

The xxxviii. Chapter.

Of true and false frendshipp.
Good counsell ought to be sought
at them whiche are vertuous &
feare God, but fyll at God him
selfe. Of wysedome and sobrie-
nesse.

Every frende sayth: I will
be frendly vnto hym also.
But there is some frende
which is onely a frende in
name. Remyneth there not he-
ynesse vnto death, when a com-
panion and frende is turned to
an enemy? O moost wycked pre-
sumptuous, from whence arte
thou
Eg.

Ecclesiasticus

thou sprong vp to couer the erth
wyth falshead and decepter

Ecc. 6. b

o There is some companion
whiche in prosperitie reioyleth
wyth hys frende: but in the time
of trouble he taketh part against
him. There is some companson
that mourneth wyth hys frende
for the belly sake: but when trou

2. re. 19. f.

ble commeth, he taketh holde of
the shyld. Forget not thy frende
in thy mynde, thynke vpon hym
in thy rycheffe.

Ecc. 8. c

and. 9. c.

o Every coun-
sayler byngeth forth hys coun-
sayle, neuerthelesse, ther is some
that counsaileth but for his owne
profyte. Beware of the coun-
sayler, & be aduysed afore wher-
to thou wilt vse hym: for he wil
gyue counsayle for hym selfe.

B

lest he cast the latte vpon the
and say vnto the: Thy way and
purpose is good, and after ward
he

The. xxxvii. Chapter.

he stande agaynste the, and loke
what shall become of the.

Aske no counsaile at hym, that
suspecteth the for an enemye: and
hyde thy counsaile from such as
hate the. Aske no counsaile at
a woman concernynge thynges
that she longeth for: For at a
fearfull and faynte herted bodye
in matters of warre: Or at a
marchaunte, howe deare he wyl
cheape thy wares towarde hys
Or at a byer of sellynge: Or at
an enuyous man of thankesgy-
uynge: Or at the vnmeryfull of
louynge kyndnesse: At the mouth
full of woozkyng: Or at an
hpyelyng wherthe hath no house,
of profyte or wealch. (An ydle bo-
dy wold not gladly heare speake
of muche laboure.)

Take no such folke to coun-
sell, but be diligent to take coun-
sell

Eccl. ii.

sell

Ecclesiasticus.

sayle at a vertuous mā, that feareth God, such one as thou knowest to be a keeper of the cōmandementes, whiche hath a mynde after thyne owne mynde, and is soyy for the when thou stumbllest. And holde thy counsayle faste in thy herte, for there is no man moze saythfull to kepe it, then thou thy selfe. For a mannes mynde is sometyme moze disposed to tell out, then seuen watchmen that syt aboute in an hygh place lohyng about them.

And aboue all thys praye the hyghest, that he wylle leade thy waye in saythfulnes and truth.

Before all thy workes are cōsayle first, and orer thou dost any thyng be well aduysed.

There be foure thynges that dedare a chaunged herte, where out there spryngeth euyl & good
134 1122 death

The xxxvii. Chapter.

death and lyfe, and a maysterful
tounge that bableth muche.

Some man is apte and well
instruete in manye thynges, and
yet very vnprofitable vnto hym
selfe. Some man there is, that
can gyue wise and prudent coun-
sayle, and yet is he hated, and
continuethe a begger: for that grace
is not gyuen hym of God, to be
accepted. An other is robbed of
all wysedome, yet is he wyse vnto
hym selfe, and the frute of vnder-
standynge is faythful in hys
mouth. A wyse mā maketh his
people wyse, and the frutes of
his wysedome fayle not.

A wyse man shal be plenteous
lye blessed of God: and they that
se hym, shal speake good of him.

The lyfe of man standeth in
the numbre of the dayes, but
the dayes of Israel are innume-
rable

Eccl. iii.

Ecclesiasticus.

table, A wise man shal optayne
faythfulnesse & credence amonge
hys people, and hys name shalbe
perpetual. My sonne, proue thy
soule in thy lyfe: and yf thou se
any euyl thinge, gyue it not vn-
1.co2.6.c. to her. o For al thinges are not
and. 10.c profitable for all men: neyther
hath euery soule pleasure in eue-
ry thyng. Be not gredy in eue-
ry eatynge, and be not to ha-
Eccl.31.b ste vpon all meates. o For ex-
cesse of meates byngeth syche-
nesse, and glotony cometh at the
last to an vnmeasurable heate.

Thow we glotony haue ma-
ny one perished: but he that dyet-
teth hym selfe temperatlye, pro-
longeth hys lyfe.

The xxxviii. Chapiter.

Philitions & medicines ought
not to be despyled, but ought to
be vled as a gyft of God: neuer
thelesse

The. xxxviii. Chapter.

thelesse God hym selfe is fyrst to
be sought in all sykenesse. Men
shulde be measurable in mour-
nyng for the deade, and prepare
them selues also vnto death. Ea-
uerie workeman ought to be di-
ligent in hys labour, & to please
God wyth keepyng hys commaun-
dementes.

Honour the Philistio: ho-
nour hym bicause of ne-
cessitie. God hath creas-
ted hym (for of the hygh-
est cometh medicine) and he shall
receyue gyftes of the kynge.

The wysedome of the Philis-
tion byngeth him to great wo-
shyppe, and in the syght of the
great me of this world he shalbe
honourably take. The lord hath
created medicine of the erth, & he
is wise wil not abhorre it. was
not the bytter water made swete

Eccl. iiii. wyth

Exo. 15. d

... Ecclesiasticus.

4. re. 4. c. **I**n a tree, that men myght learne
to knowe the vertue therof.

The Lorde hath gyuen men
wysedome and vnderstandynge,
that he myghte be honoured in
hys wonderous workes. wyth
suche doth he heale men, and taketh
awaye theyr paynes.

Of suche doth the Apothecary
make a confection, yet can no mā
perfourme all hys workes.

For of the Lorde commeth pro
sperous wealth ouer al the erth.

My sonne, despyse not thys in
thy sykenesse: but praye vnto
the Lorde, & he shal make the whole.

2. pa. 16. c. **L**eauē of from synne, and ope
cla. 38. a. dyne thy handes aryght: cleanse
thyne herte from all wyckednes.

Giue a swete sauoured offring
and the fyne floure for a token
of remembraunce make the offer
yng fat, as one that gyueth the
fyre

The xxxviii. Chapter.

spise feutes, and gyue roume to
the Philition. For the Lorde
hath created hym: let hym not go
from the, for thou haste nede of
hym. The hour may come that
the sycke may be helped thowwe
them, when they praye vnto the
Lorde, that he maye recouer and
get health to lyue longer.

He that synneth before hys
maker, shall fall in the handes
of the Philition.

My sonne, o byynge forth thy
teares ouer the deade: and be=eccl. 22. 6.
gynne to mourne as if thou had
deste suffered greate harme thy
selfe: and then couer hys bodye
after a cōuenient maner, and de-
spyse not hys buryall. Enforce
thy selfe to wepe, and prouoke
thy selfe to mourne, o make la: 1. thes 4. 6
mentation expediently, and that
a daye or two, lest thou be euyl
sped:

Ecclesiasticus.

spoken of, and comfort thy selfe
bycause of thy heynesse.

pro. 12. d.

and 17. d

eccl. 30. c.

o For of heynesse cometh
death, the heynesse of the herte
breaketh strength. Heynesse and
povertie greueth the hert in tem-
ptation and offence. Take no
heynesse to hert, dyue it away,
and remember the last thynges.

Forget it not, for there is no
turnynge agayne.

Thou shalt do hym no good
but burne thy selfe. Remembre
hys iudgemente, thynne also shall
be lykewyse: vnto me yester daye
vnto the to daye.

2. re. 12. e.

o Lette the remembraunce of
the deade ceasse in hys reste, and
comforte thy selfe agayne ouer
hym, seynge his spirite is depar-
ted from hym. The wysedome
of the scribe is at couenient time
of rest, and he that ceaseth from
exercise

The xxxviii. Chapter.

exercise and labour, shall be wise.

He that holdeth the plough, and hath pleasure in ploddyng and dryuing the oxen, and goeth aboute wyth suche woꝝkes, he can speake of oxen.

He setteth hys herte to make forowes, and is diligent to gyue the kyne fodder. So is euery carpenter also and workemaster that laboureth styl nyght and day: he carueth, graueth and cutteth out, and hys desyre is in sondrye connynges thynges, and hys herte ymagineth, howe he maye connynglye cast an ymage, hys diligence also and watchyng perfourmeth the woꝝke.

The yronsmyth in lyke maner bydeth by hys styth, & doth hys diligence to labour the yron.

The vapour of the fyre brenneth hys flesh, and he must fyght wyth

Ecclesiasticus.

wyth the heate of the forname.

The noyse of the hammer soundeth ever in hys eares, and hys eyes loke styll vpon the thyng that he maketh. He hath set his mynde therevpon, that he will make out hys worke, and therefore he watcheth, howe he maye set it out, & brynge it to an ende.

So doth the wittier cyt by hys worke, he tourneth the whele about wyth his fete, he is diligent and carefull in hys doinges, and his laboure and worke is wythout numbre. He fashyoneth the claye wyth hys arme and wyth hys fete he tempereth it.

This herte ymagyneth how he maye make it pleasaunt, and his diligence is to cleanse the open-
k. All these hope in theyr hands, and every one thynketh to be cō-
nyng in hys worke.

wyth

The. xxxviii. Chapter.

Without these maye not the cities be maynteyned; inhabited, nor occupied: yet come they not hygh in the congregation.

They vnderstande not the couenant of the law: they can not declare equitie and iudgement: they can not synde out the darke sentences: but thow the creature of the worlde be maynteyned: they prayer concerneth only the worke & labour comyng

The. xxxix. Chapter.

Wysedome and the feare of God excell all other thynges. All thynges are made to serue the saythfull.

Let he that applyeth hym
Let him that applyeth hym
mynde to vnderstande the
lawe of God, doth diligently
seke out the wysedome
of them of the olde tyme, &
exerciseth hym selfe in the
prophetes

Ecclesiasticus.

phetes. He kepeth the sayynges
of famous men, and pleaseeth to
the vnderstandyng of darke sen-
tences of wisdom. He seeketh out
the mysterie of secreete sayynges,
& exercyseth hym selfe therein co-
tinually. He doth seruice among
great men, and appeareth before
the Prynce. He goeth into a
straunge countreis, and trauayleth
thorow it: loke what good or
euyl is amonge men, he proueth
it, and seeketh it out. He purpo-
seth in his herte to resorte earlye
vnto the Lorde that made hym,
and so praye before the hyghest
God. He openeth hys mouth in
prayer, and prayeth for his syn-
nes. When the great Lorde wyl
he shall be fylled with the spirite
of vnderstandynge, that he maye
then poure out wyse sentences,
and geue thanks vnto the lorde

The. xxxix. Chapiter.

in hys prayer. He shal orde his deuoyce, and leade his knowledge aright, and gyue hym vndersta- dyng of secrete thynges.

He shal shew forth the science of hys learnynge, and reioyce in the couenaunt of the lawe of the Lorde. The whole congrega- tion shal commend his wysedome and it shal neuer be put out.

The remembraunce of hym shal neuer be forgotten, and his name shal continue from one genera- tion to another.

○ Hys wysedome shal be spo- eccl 44
ken of, and the whole congrega-
tio shal openly declare his prayse.

Whyle he lyueth, he hath a
greater name then a thousande
besyde, and after hys death the
same name remayneth vnto him

Yet will I speake of mo men
of vnderstandng, for I am full
as

Ecclesiasticus.

as the Moone. Berken vnto me
(ye holy vertuous childe) bring
forth frute, as the Rose that is
plated by the brokes of the felde,
and gyue ye a swete smell as Ly-
banus. Floyste as the Rose
garden, syng a songe of prayse.

I gyue thanks vnto God
ouer all hys workes. Gyue glo-
ry and honour vnto the Lorde,
shewe hys prayse wyth your lip-
pes. Yea euen wyth the songe of
your lippes, wyth harpes and
playing, and in gyuyng thanks
vnto hym, say after this maner.

Gen. 1. d.

I All the workes of the Lorde
are exceeding good, and all hys
commandementes are mete, and
conuenient in due season.

I

A man neede not to saye: what
is this: what is that: for at tyme
conuenient they shal al be sought.

Gen. 7. d.

I At hys commandement the
water

The xxxix. Chapter.

water was a wall, and at the
wynde of his mouth the waters
flooded. In his commaundment
is every thyng acceptable, and
reconcyled: and hys health can
not be mynished. The workes of
al flesh are before hym, and there
is nothyng hyd from his eyes.

He seeth from everlastyng to
everlastyng: and there is nothyng
to wonderful or hygh unto hym.

A man nede not to saye then
what is this, or that? For he
hath made al thynges to do good
unto man. Hys blessing shall
runne ower as the streame, and
moysture the earth lyke a floude
of water. Lyke as he maketh the
water for drynouth, so shall hys
wyath fall vpon the heathen.

○ His wayes are playne and
ryght vnto the iuste, but the vn-
godly stumbe at them. ○ For the

Wh good

De. 14b

Ro. 8. d.

Ecclesiasticus.

Eccl. xix. c. good are good thynges created,
from the begynnynge, and euyl
thynges for the vngodlye. o All
thynges necessary for the lyfe of
man are created from the begyn-
nyng. water, fyre, yron and salt,
meale, wheate and honye, mylke,
and wyne, oyle and clothyng.

i. tim. 4. a. o All these thynges are created
for the best vnto the saythfull:
But to the vngodlye that al these
thynges be turned to hurte and
harne. There be spyrites that
are created for vengeance, and
in theyr rygourousnesse haue they
fastened theyr tourmentes.

mat. 25. b. o In the tyme of the ende, they
shall poure oute theyr strength,
and pacify the wyath of him that
made them.

Eccl. 40. b. o Fyre, hayle, hungre and
death: all these thynges are crea-
ted for vengeance.

The

The xxxix. Chapter

The teeth of wyldc noysome beastes, the scorpions, Serpentes and the sword, are created also for vengeance, to the destruction of the vngodlye.

They shall be glad to do hys commaundementes, and when nede is, they shall be readye vpon earth: and when theyr houre is come, they shall not ouerpasse the commaundement of the Lorde.

Therefore haue I taken a good courage vnto me from the begynnyng, and thoughte to put these thynges in wytyng, and to leaue them behynde me.

o All the workes of the Lorde Gene. i. b
are good, and he gyueth euerye one in due season, and whē nede is. So that a man neade not to saye: this is worse then that.

For in due season they are all pleasaut and good: And therefore
Psal. ii. prayse

.. Ecclesiasticus.

prayse the Lorde with hōle herte
and mouth, and gyue thākes vñ
to his name.

¶ The xi. Chapter.

¶ The lyfe of mā is a battayle.
All thynges passe awaye, but
the truthe abydeth foz ever. The
lyberall and louyng condicions
of the ryghteous. The vnfaith:
fulnesse and nygardiennesse of the
vngodlye.

Job. v. a.

A Great trouayle is crea-
ted foz al men and an he-
vy yoke vpon al mennes
chyldeyn, from the daye that they
go out of theyr mothers wombe
tyll they be buryed (in the earth)
the mother of all thynges: name-
lye theyr thoughtes and ymagi-
nacions, feare of the hert, coun-
sayle, meditations, longyng and
desyre, the daye of death: from
the hyghest that sytteth vpo the
glo-

The .xl. Chapter.

gloious seate, vnto the lowest
and moost symple vpo the earth:
from hym that is gorgiously a-
rayed and weareth a crowne,
vntill hym that is but homelye
and simply clothed. There is no
thyng but wrath, feale, feareful-
nesse, disquietnesse, and feare of
death, rigorous angre and strife.

And in the nyght when one
shulde rest and slepe vpo his bed,
he slepe chaungeth his vndersta-
ding and knowledge. As lytle as
nothyng is his rest, in the slepe,
as well as in the daye of labour.

He feareth, and is disquieted
in the vision of his herte, as one
that runneth oute of a battayle:
in the tyme of healthe he awa-
keth and maruaileth that the
feare was nothyng. Suche thing-
es happen vnto the fleshe, both
of man and beaste, but leuen-
B

Ecclesiasticus.

folde to the vngodlye.

Moreover, death, bloodshed:
dying, stryfe and sword, oppres-
sion, hungre, destruction and pu-

Ecc. 39. c nyshment: o these thynges are all
created, agaynste the vngodlye,

Gen. 7. d & for they: sakes came the floude
also. o Al that is of the earth shal

Gen. 3. d. tourne to earth agayne: and all

Ec. 41 b. waters ebbe agayne into the see.

All bybes and vnrightheous-
nesse shalbe put away, but fayth
fulnesse and truthe shal endure
for euer. The substance and
goodes of the vngodlye shal be
dried vp and synke awaye, as a
waterfloude, and they shal make
a sounde lyke a great thundre in
the rayne.

X Lyke as the ryghtous reioy-
seth when he openeth his hande,
so shal the transgressours be
faynt, when they: goodes banish
(and

The .xl. Chapter.

and consume awaye.

o The chyldren of the vngodly shal not obtayne many braunches, and the vncleane rootes vpon the hygh rockes shalbe rooted oute before the grasse by the waicrsyde, and vpon the ryuer bankes. Frendlynesse and liberallite in the encrease and blessing of God, is lyke a paradysse and garden of pleasure: suche mercye also and kyndnesse endureth forever.

Ecc. 41. b

o To laboure and to be content with that a man hath, is a swete pleasaunt lyfe: and that is to fynde a treasure aboue al treasures. To beget chyldren and to repayre the citie, maketh a perpetual name: but an honest woman is moze worth then they bothe.

**i. tim. 6 b
phil. 4. b**

o Wyne and mynstrells reioyse the herte, but the loue of wylde
hy. iii. dome

Ecc. 32. a

Ecclesiasticus.

None is aboue them both.

Dyppng and harpyng make a
swete nople, but a frendly tunge

D goeth beyonde them both.

Thyne eye despyeth fauour and
blautye, but a grene seede tyme
rather then them both. A frende

eccli. 25 a

and companion come togyther
at oportunitie, but aboue them
both is a wise that agreeth with
her husbände. One brother hel-
peth an other in the tyme of trou-
ble, but almeste shal delpyer them
both. Golde and syluer fasten
the feete: but a good counsaile is
more pleasaunt then they both.

Temporall substance and
strength lyft by the mynde: but
the feare of the Lorde more then
they both. The feare of the lorde
wanteth nothing and nedeth no
helpe. The feare of the Lorde is
as a pleasaunte garden of bles-
syng,

The.xli.Chapiter.

lyng, and nothyng so beautifull
as it is. My sonne, leade not a
beggars lyfe, for better it were to
dye then to begge. whoso loketh
to an other manes table taketh
no thought for his owne lyuing
howe to vpholde hys lyfe: for he
fedeth him selfe with other mens
meate. But a wyse and wel nur-
tured man, wyl beware thereof.
Beggynge is swete in the mouth
of the vnshamefast, but in hys
belly there burneth a fyre.

The.xli.Chapiter.

Death is fearefull vnto the
wicked, but a ioy vnto the righ-
tous. The cursyng of the vngod-
ly. A good name is a noble thing
what the thynges be wherof a
man ought to be ashamed.



Death, how bitter is the
remembraunce of the to
a man that seketh rest
com-

Ecclesiasticus.

comforte in his substaunce and
ryches: vnto the man that hath
nothyng to bere hym, and that
hath prosperytie in all thynges:
yea vnto hym that is able to re-
ceyue meate.

¶ Death, how acceptable and
good is thy iudgement vnto the
nedefull, and vnto hym whose
strēgth fayleth, and that is now
in his laste age, and that in all
thynges is ful of care and feares
fulnesse: vnto hym also that is
in dyspayre, and hathe no hope
nor pacience.

¶ We not thou afrayde of death
remembze them that haue bene
befoze the, and that come after
the: this is the iudgement of the
Lorde ouer all flesh,

Gen. 3. d.

¶ And why woldest thou be a-
gainst this pleasure of þy hyghest
Whether it be ten, an hundred,

The.xlii.Chapter.

or a thousande yeares, death as-
keth not how longe one hath ly-
ued. The chyldren of the vngod-
lye are abhomyable chyldren,
and so are they that kepe compa-
nye with the vngodly. o The en-
heritauce of the vngodlye chyl-
dren shall come to nought, and
theyr posteritie shal haue perpe-
tuall shame and confusion. The
chylidren complayne of an vngod-
ly father: and whyr for hys sake
they are rebuked and despyled.

Woe be vnto you (O ye vn-
godlye) which haue forsaken the
lawe of the hyst God. If ye be
borne, ye shalbe borne to cursing
yf ye dye: the curse shalbe poure
porcion. o Al that is of the earth
shal turne to earth agayne: so go
the vngodlye also out of þ curse
into destruction.

The joye of men is in theyr
body

Is
p̄sa. 17. 8

Ec. 40. 8

Gen. 3. d
Ec. 40. d

Ecclesiasticus.

Eccl. 20 .d. bothe, but the name of the vn-
godly shalbe put out, for it is no
thyng worth. o Labour to gette
the a good name, for that shall
continue sure by the then a thou-
sande great treasures of golde.

Eccl. 20 .d. A good lyfe hath a numbre of
days: but a good name endureth
euer. My chyldren, kepe wysdom
in peace: for o wysdome that is
hid, & a treasure that is not sene.
What profyte is in them bothe?

A mā that hydeth foolysnesse
is better then a man that hydeth
hys wysdome. & herfore be ye
turned at my wordes: for it is
not good in all thynges, and al-
waye to be ashamed. True sayth
must proue and measure it.

Be ashamed of whoredome be-
fore father and mother. Be asha-
med of leasyng before the prince,
and men of authoritie. Of syn
before

The .xli. Chapter.

before the iudge and ruler. Of
offence before the congregation
and people. Of vnrighousnesse
before a companion and frende.
Of theft before the neyghbours. **Rom. i. 8**
o As for the truthe of God, and
his conenant, be not ashamed
thereof. Be ashamed to lye woth
thine elvowes vpon the breed.

Be ashamed to loke vpon har-
lotres. Be ashamed to turne a-
wayne thy face from thy frende.
Be ashamed to take, and not to
giue. o Be ashamed to loke vpo **Mat. 5. 2**
on other mans wyfe, & to make
many trespynge wordes with her
mayden, or to stande by her bed-
syde. o Be ashamed to vpbraid **Eccl. 18.**
thy frende: and whē thou gvest c. 7, 20, b.
any thyng, cast hym not in the
teeth wythall.

The .xlii. Chapter.

Where one ought not to be
ashamed

Ecclesiasticus.

ashamed. The care and bringing
up of chyldren. The power and
wyledome of God.

R ^{Ec. 19. b.} ³o Hearke not a thyng
twyse, and disclose not
the wordes that thou hast
herde in secretes. Be shame
fast and wel manered. As dede, so
shall euerye man fauour the. Of
these thynges be not thou asha-
med, and accept no person to of-
fende: Namely, of these thynges
be not ashamed: Of the lawe of
God: of the couenunt of iudge-
ment, to byng the vngodlye fro
his vngodlynelle vnto ryghtou-
nesse, and to make hym a good
man: to deale fapthfullye wyth
neyghboure and companion, to
distribute the heritage vnto the
frendes: to be diligente to kepe
true measure and weyght: to be
contente, whether thou gettest
moche

moche
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The. xlii. Chapter.

much of lytle: to deale truly with
temporall goodes in byinge and
sellynge: to bynge vp chyldren
with diligence: to correct an euyl
seruaunte: to kepe that thyne is
from an euyl wyfe: to set a lock
where manye handes are: what
thou delyuerest and gyuest oute
to be kepte, to tell it and to weye
it: to wyte vp all the delyuering
and receyuyng: to enfourme the
vblearned and vnwyle: Of the
aged that are iudged of þ yong.

If thou be diligente in these
thynges, truly thou shalt be lears-
ned and wyle, and accepted of
all men.

The doughter maketh the fa-
ther to wathe secretlye: and the **B**
carefalsnesse that he hath for her
taketh awaye hys slepe: yea, in
the youth: lest she shoulde over-
growe hym: And when she hath
an

Ecclesiasticus.

an husbände, lest she shoulde be hated, and lest she shulde be defyled or rauyshed in her virginitie, or gotten with chylde in her fathers house: Or (when she cometh to the man) lest she behaue her selfe not ryght, or contynue vnscrutefull. **Ec. 26. b.** If thy doughter be wanton kepe her straytly, lest she cause thyne enemyes to laughe the to scoorne, and the whole cytise to gyue the an euyl reporte, & so thou be sayne, to heare thy shame of euery man, and be confounded before all the people.

Ecl. 25. d Beholde not euery bodyes beautye, and haue not moche dwellynge amonge women. For lyke as the worme and moth cometh out of clothyng, so doeth wychednesse come of women.

Gen. 3. b. It is better to be with an euyl man, then with a frendlye wyfe, that

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Lord
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The xlii. Chapter.

that putteth one to shame and rebuke. I wyl remembre the workes of the Lorde, and declare the thyng that I haue sene.

In the wordes of the Lord are his workes. The Sunne ouerlooketh all thynges with his syne, and al his workes are ful of the clearenesse thereof. Hath not the Lorde brought to passe that hys sayntes shoulde tell oute all hys wonderous workes, whiche the almyghty Lord hath stablished? All thynges endure in his glory. He seketh out the ground of the depe, and the hert, and knoweth al theyr ymaginacion and wysedome. For the Lord knoweth all science, and he loketh into the token of the tyme. He declareth the thynges that are past and for to come, and discloseth thiges that are secrete. o No thought maye escape

Job. 42. a
Esa 39. c

Ecclesiasticus.

escape hym, neyther maye anye
worde be hyd from hym.

He hath garnyshe the hygh ex-
cellent workes of his wysdome,
and he is from everlastyng to e-
uerlastyng. Unto hym maye no-
thyng be added, neyther can he
be mynyshed, he hath no nede al-
so of any counsaile. O howe a-
miable are all his workes, and
as a sparke to loke vpon: They
lyue all, and endure for ever: and
whensoeuer nede is, they are all
obedient vnto hym. They are al
double, o one agaynst an other:
he hath made nothyng that hath
faute or blemyshe. He hath stably-
shed the goodes of euerychone:
and who maye be satisfyed with
his glorie when he seeth it?

The. xliii. Chapter.

The beautye of the firmamēt
whereby the power and wysdom
of

De. 32.e.

Ec. 33.b.

The. lili. Chapter.

of God is knowen, and shoulde
by ryght be prayled.

3
psal. 8. 6

The gloze of the heyghte
o is the fayre and clere
firmament, the beautye
of heauen is in hys glo-
rious clearenesse. The Sunne
when it appeareth, declareth the
daye in the goinge oute of it, a
meruaylous worke of p highest.

At noone it burneth the earth
and who maye abyde the heate
thereof?

Whoso kepeth an ouen whē
it is whote, thye times moze toth
the Sunne burne vpon the moss
taynes when it breatheth oute
the fyre beames, and thyneth:
with the byghtnesse of it, it blin-
deth the eyes.

Great is the Lorde that made
it, and in his comaundement he
causeth it to runne hastely.

Fi. ii.

The

Ecclesiasticus.

Gen. 1. b: o The Moone also is in all,
and at conuenient season it sheweth
with the tymes, and is a token
Exo. 12. a of the tyme. o The token of the
solempne feast is taken of the
Moone, a lyght that mynysheth
and encreaseth agayne. The mo-
neth is called after the Moone,
B it groweth wonderous in her
chaungyng. The army of heauē
also is in the heyght, in the fyr-
mamente of heauen it gyueth a
cleare and glorious shyne. This
is the clearenesse of the starres,
the beautiful apparel of heauen
the apparell that the Lord lygh-
teneth in the heyght. At his holy
worde they continue in their or-
Gen. 9. b der, and not one of them fayleth
in theyr watche. o Loke vpon the
raynebowe, and prayse him that
made it, verye beautifull is it in
hys shyne. He compasseth the hea-
uen

The .xlii. Chapter.

men aboute wyth his clearenesse
and gloze, the handes of the
hyghest haue bended it. Thow
his cōmaundement, he maketh
the snowe to fall, and the thūdye
of his iudgemēt to smyte hastely.

Thowwe his cōmaundement
the treasures are opened, & the
cloudes flye as the foules.

In his power hath he strengthes
ned the cloudes, and broken the
hayle stones. The mountaynes
mealte at the syghte of hym, the
wynde bloweth accordyng to his
wyll. The sounde of his thunder
beateth the earth, and so doeth
the storme of the North. The
whyslewynde also lighteth down
as a fethered foule, casteth out &
spredeth the snowe abroad: and
as the greshoppers that destroye
all, so falleth it downe. The eye
maruayleth at the beauty of the

Ecclesiasticus.

toytnesse therof, & the herte is as
frayde of the rayne of it.

He poureth out the frost vpon
earth lyke salte, and when it is
frosen, it is as sharpe as the
pycke of a thysle.

When the colde north wynde
bloweth, harde Cristall commeth
of the water. He lyghteth towne
vpon all gatherynge togyther
of water, and putteth on the wa-
ters as a brestplate. He deuour-
eth the mountaynes, and bur-
neth the wyldernesles, and loke
what is grene, he putteth it oute
lyke fyre. The medicine of all
these is, when a cloude commeth
hastelye: and when a dewe com-
meth vpon the heate, it shalbe re-
freshed agayne. (In hys worde
he styllleth the wynde.) In hys
counsayl he setteth the depe, and
(the Roide) Iesus planted it.

They

The.xliii.Chapter.

They that sayle ouer see, tell
his peryls and harmes: and whē
we heare it with oure eares., we
maruayle thereat . For there be
straunge wonderous workes,
dyuers maner of nyce beastes,
and whale fyshes. Thow him
are all thynges set in good ordre
and perfourmed, & in his worde
all thynges endure.

I speake moche, but I can not **D**
sufficiently attayne vnto it, for
he hym selfe onelye is the perfe
ction of all wordes.

We shoulde prayse the Lorde
after all oure power, for he is
greate in all hys workes. **o The psa.95.a**
Lorde is to be feared, yea verye
great is he, and maruaylous is
his power. Prayse the Lord, and
magnifye hym as moche as ye
may, yet doth he farre excede al
praise.

Al. lili. O.ma

Ecclesiasticus.

psa. cxv. a. O magnify him with al your power, and labour earnestly: yet are ye in no wyse able sufficiently to prayse hym.

Deu. 5. c. Who hath sene him that he
Joh. 1. b. myght tell vs: who can magnify hym so greatly as he is: For there are hyd yet greater thinges then these be. As for vs we haue sene but fewe of his workes.

For the Lorde hath made all thynges, and gyuen wysedome to suche as feare God.

The. xliiii. Chapter.

A comendation and prayse of the olde vertuous fathers.

Let vs commende the noble famous men, and the generation of our olde forefathers and fathers.

Manye more glayous actes hath the Lorde done, and shewed his

The.xliiii.Chapiter.

his great power euer syns the be-
gynnyng. The noble famous me
rayned in theyr kyngdomes,
and bare excellent rule.

In theyr wysdome and vnder-
standyng they folowed the coun-
saile shewed in his prophesyes.

Exo. 18 6

o They ledde the folke thro-
rowe the counsaile and wysdom
of the scribes of the people.

Wise sentences are founde in
theyr instruction. They sought
the swetnesse and melody of mu-
sycke, and brought forth the ple-
saunt songes in scripture.

They were ryche also, and
coude comfort and pacify those
that dwelte with them. All these
were verye noble, and honoura-
ble men in theyr generatiōs, and
were wel reported of in theyr ty-
mes. These haue left a name be-
hynde them, so that theyr prayse
shall

Ecclesiasticus.

Shall alwaye be spoken of.

Afterwarde there were some
whose remembraunce is gone.

Gen. 7.d

○ They came to nought, and
perished as though they had ne-
uer bene: and became as though
they had neuer be bozne: yea, and
by theyr chyldren also with them.

Nevertheless, these are louing
men, whose ryghteousnesse shall
neuer be forgotten: but continue
by theyr posteritie.

Theyr chyldren are an holye
good heritage.

Theyr seede endured fast in
the couenant.

For theyr sakes shall theyr
chyldren and seed continue for e-
uer, and theyr prayse shall neuer
be put downe. Theyr bodies are
buried in peace, but theyr name
lyueth for evermore.

The people can speake of theyr
wyse-

The. xliiii. Chapter.

wyldoime, and the congregation
can talke of theyr prayse.

Gen. 5. c.

o Enoch walked ryght and
acceptably befoze the Lorde: her
foze was he translated for an ex-
ample of amendement to the ge-
nerations.

Ec. 46 c.

Gen. 6. b

o Noe was a stedfaste and
ryghteous man, and in the tyme
of wyath he became a retociling.

z. 7. g.

Therfoze was he left a remnaut
vnto the earth when the floude
came. o An everlastyng couenaunt
was made with hym that al flesh
shuld perissh nomoze with water.

Gen. 9. d

o Abraham was a great father
of manye people, in gloze was
there none lyke vnto hym.

Ge. 12. a.

15. z. 17. a

He kept the lawe of the hyghest
and came into a couenaunt with
hym.

He set the couenaunt in his flesh

o and when he was tempted, he
was

Ge. 21. a

Ecclesiasticus.

was founde faythfull. Therefore
Cwoze God vnto hym with an
oth, that he wolde blesse all peo-
ple in his sede, that he wolde mul-
tiplie and encrease hym as the
dust of the earth, and to exalte
hys seede as the starres: yea and
that his seede shoulde haue the
possession and inherytaunce of
the lande from see to see, and
fro the ryuers vnto the borders
of the lande.

D
Ge. 25. a

o wyth Isaac dyd he stablysh
the same couenaunte, for Abra-
ham hys fathers sake.

Yea that gracious blessinge
and health of all men, and coue-
naunt dyd he stablyshe with Is-
aac, and made it to reste vpon
the heed of Iacob.

Gen. 28 c
29. 1. 30.

He knewe hym, oin that he
prospered him so wel and ryche-
lye, and gaue hym an heritage,
and

The.xlv.Chapter.

and sundred hys porcyon by it
selfe, o and parted it among the **Josu. 18.**
twelue trybes. **19.**

Mercyfull men broughte he
out of hym, whiche founde fa-
uour before all fleshe.

The.xlv.Chapiter.

Of the saythfull worthyes,
and theyr noble actes. **O**f the
preesthode and offrynges. **T**he
punysshment of the sedicious. **A**

Moses beloued of God **Ex. 11. a.**
and men, whose remem **Actu. 7. c**
braunce is in high prayse
hym hath the Lord made
lyke in the glozy of the sayntes,
and magnified hym, so that the
enemyes stode in awe of hym,
thorowe his wordes he dyd great
wonders.

He made hym greate in the
syght of kynges, gaue hym com-
maundement before hys people,
and

Ecclesiasticus.

Nu. 12. a ⁊ shewed him his glorious power
○ He stablyshed hym wpyth
faithfulnesse and mekenesse, and
chose hym out of all men.

ex. 19. 20. For he hearde his voyce, and
led him in the darke cloude: ⁊ and
there he gaue him the commaun-
dementes: yea, the lawe of lyfe
and wysedome, that he myghte
teache Jacob the couenaunt, and
Is Israel his lawes.

Exo. 4. c ○ He chose Aaron his brother
also out of the trybe of Levi, ex-
alted hym, and made hym suchē

Ex. 28. a lyke. ○ An everlastyng couenaunt
made he wpyth hym, and gaue him
the presthode in the people.

He made hym glorious in beau-
tiful aray, and clothed hym wpyth
the garment of honour.

He put perfect loye vpon hym,
and gyrded hym wpyth strength.
He deckt hym wpyth fynde clothes,
and

The .xlv. Chapter.

and a tunicle, with an vpperbo-
die cote also and gyrdle.

Rounde about made he hym
belles of golde, and that manye: **Ex. 28.f.**
o that when he went in the soude
myght be herde, that they myght
make a noyse in the sanctuarpe,
and gyue the people warnynge.
The holy garmēt was wrought
and bropdzed with golde, yelow
silke, and purple: And in the brest
plate there was a goodly worke
wherein was fastened lyght and
perfectnesse.

Upon the same also ther was
a worke fastened and sette wyth **E**
costly pꝛecious stones al bounde
with golde: and this he brought
in his ministracion.

The stones also were faste-
ned for a remembraunce, after
the twelue trybes of Israel.

Upon his myter there was a
plate

Ecclesiasticus.

plate of pure golde, a graven picture of holinesse, a famous and noble worke garnished and pleasant to loke vpon.

Before him were there sene no suche fayre ornaments, & these it behoued him al waye to vse.

There myght none other put them on, but onely his chyldren, and his chyldres chyldren perpetually. Dayly perfourmed he his burnt offrynges two tymes.

Leui. 8. a ○ Moses fylled his handes, and annoynted hym wyth holy oyle.

D This was now confirmed him with an euerlastyng covenante, and to hys seede: as the dayes of heauen: namelye, that his chyldren shulde alway minister before hym, & perfourme the office of the presthode, and wyth the people good in his name.

Before all men lyuyng, chose he

The. xlv. Chapter.

he hym, that he shulde offre be-
fore the Lorde, and make odours
for a swete sauoure and remem-
brance, that he shulde reconcyle
the people of the Lorde with him
agayne. ○ He gaue hym autho- De. 17. c.
ritie also in hys commaundemē- and. 21. a
tes, and in the couenaunte, that Mal. 1. a
he shulde teache Iacob the statu-
tes & testimonyes, & to enfourme
Israell in hys lawes

○ Therefore there stode by cer- 6
tayne agaynst him, & had enuy at Ru. 16. a
hym in the wyldernesse: namelpe
they that were of Dathan and
Abirams syde, and the furiose
congregation of Chore.

Thys the Lorde sawe, and it
displeased him, & in his wrathful
indignation were they consumed.

A greate wonder dyd he vpon
them, and consumed them wyth
the fyre.

Bk. Besydes

Ecclesiasticus.

Nu. 17. b.

o Besydes thys he made Marro yet more honourable and glorious. He gaue hym an heritage and parted the fyrst frutes vnto

Exo. 25. f.

Le. 24. b.

hym. o Vnto hym specially he appointed the bread for sustenaunce (for prestes did eate the offringes

De. 12. b.

and. 28 a

eze. 44. d

of the Lorde.) This gaue he vnto hym & hys seede: o Els had he no heritage nor portion in the lande and wyth the people.

For the Lorde him selfe is his portion and enherytaunce.

f

Nu. 25. c.

The thyrd noble and excellēt man is o Phineas; the sonne of Eleazar, which pleased the God of Israel, bycause he had the zeale and feare of the Lorde.

For when the people were turned backe, he put hym selfe forth ryghte soone, and that wyth a good wyll, to pacysse the wyath of the Lorde towarde Israell.

Ther=

The xlv. Chapter.

Therefore was there a couenaunt of peace wyth hym, that he shulde be the principal among the ryghteous and the people: that he and his posteritie shulde haue the office of the priesthode for euer. (Like as there was made a couenaunt wyth Dauid of the trybe of Iuda, that fro amonge hys connes onely there shulde be a kynge.)

And that Aaron also and his seede shulde be the herytage; to gyue vs wysedom in our hert to iudge hys people in ryghteonesse that his goodes shulde not come in forgetfulnesse, and that theyr honour myght endure for euer.

The xlv. Chapter.

The manlynesse of Josue and Caleb. Of the rulers in Israel vnto þe tyme of saythfull Samuel.

Ex. ii.

Man

Ecclesiasticks.

- J**oly and stronge in bat-
taye was o Iesus the
sonne of Daue o which
in stede of Moles the
Prophete was gyuen to be cap-
tayne of the people (which accor-
ding vnto his name was a great
satiour vnto the electe of God)
to punysh the enemyes that rose
vp agaynst Israell, that Israell
might obtaine their enheritaunce.
O howe greate, noble and ex-
cellent was he, o when he lyft vp
hys hande and drewe out hys
swearde agaynst the cities: who
stode so manly before hym: For
the Lorde him self brought in the
enemyes. o Stode not the sūne
styl at his commaundement, and
one daye was as longe as two:
He called vpon the hyghest &
moost myghty, whē the enemyes
preassed vpon him on euery syde:
and

The.xlvi.Chapster.

and the Lorde hearde hym wyth
the hayle stones. They smote the
heythenysh people myghtely, and
in fallynge downe they slewe all
the aduersaryes, so that the hey-
then knewe his hoost, and al his
defence, that the Lorde him selfe
fought agaynst them: for he solo-
wed vpon myghty men of them. B

o In the tyme of Moyses also Nu.14 a
he and Caleb the sonne of Je-
phune, dyd a good worke which
stode agaynst the enemyes, with-
helde the people from synne, and
stilled the wycked murmurenge.

o And of syxe hundred thousand Nu.26 b
peple on foote, they two were
preserued, wher they wer brought
into the heritage, namely a lande
that floweth with mylke & hony.

o The Lord gaue strength al- Jos.14 c
so vnto Caleb, which remayned
with hym vnto hys age: so that

B.iii. h

Ecclesiastens.

he went vp into the hygh places
of the lande, and hys seed cōque-
red the same for an heritage, that
all the chyldren of Israell myght
se howe good a thyng it is to be
obedient vnto the Lorde.

And the iudges or rulers (every
one after hys name) whose herte
went not a whozyng, nor depar-
ted from the Lorde, and that for
soke not the Lorde vnfaithfully
whose remembraunce hath a good
reporre. Yea, theyr bones floreysh
out of theyr place, & theyr name
shall neuer be chaunged.

2. Re 16. **S**amuell the prophete beloued
of the Lorde o ordeyned a kynge
and annoynted the prynces ouer
the people.

In the lawe of the Lorde rus-
led he, and iudged the congrega-
tion, and the Lorde had respecte
vnto Iacob.

The

The.xvi. Chapter.

The prophete was founde diligent in hys faythfulnesse: yea, in his faythfulnes was the faithfulness of the vision knowne.

○ He called vpon the Lorde the myghtie, whē the enemyes pleased vpon hym on euery syde, what tyme as he offered the suckelyng lambes. And the Lorde thondred from heauē, and made hys voice to be hearde wyth a great noyse.

1. Re. 7. 6

He discomfyted the prynces of Tyre, and all therulers of the Philistines.

○ Before his last ende he made protestation in the syght of the Lorde and his annoynted ○ that he toke neyther substaunce nor good of any mā, no not so much as a shoo, and no man might accuse hym.

1. re. 12. 6

Actu. 20. 6

After thys he tolde that hys ende was at hande, and shewed

Ek. iiii.

the

Ecclesiasticens.

the kyng also his ende and death
and from the earth lift he vp his
voyce in the prophecy, that the
vngodly shulde perysh.

The.xlvii. Chapter.

Of Nathan, Dauid and
Salomon.

Afterwarde, in the tyme
2.re. 12.8 of kynge Dauid, o there
rose vp a prophete called
Nathan. For lyke as the fat is
taken away from the offering,
so was Dauid chosen out of the
chyliden of Israel. He toke hys
pastyme with the Lyons, as with
6.re. 17.8 hyddes: and with beares lyke as
with lantes. o Shue he not a gy-
aunt when he was yet but yong
and toke awaye the rebuke from
his people: what time as he toke
the stone in his hand, and smote
downe proude Goliath with the
Aynge

The. xlvii. Chapter.

Synge? For he called vpon the
hyghest Lorde, which gaue hym
stregth in his right hand, so that
he ouerthrewe þe myghty graunt
in the battayle, that he myght set
vp þe horne of his people agayne. 2. re. 18. 9

o Thus brought he hym to wor-
shyp aboue all princes, and made
hym to haue a good reporte in
the prayse of the Lorde, that he
shulde weare a crowne of glorie.

o For he destroyed the enemies
on euery syde, roted out the Phi-
listines his aduersaryes, & brake
theyr horne in sundre, lyke as it
is broken yet thys daye. In all
his workes he praysed the hvest
and holpest, and ascryted the ho-
nour vnto hym. with his whole
hert dyd he prayse and loue hym
that made hym. o He set syngers
also before the alter: and in theire
tune he made swete songes.

He

Ecclesiasticus.

1 pa. 26a. He sette syngers also before
the alter: and in theyr tunes he
made swete songes.

He ordeyned to kepe the holy
dayes worshypfullye, and that
the solempne feastes thow the
whole yere shulde be honoura-
blye holden, wyth pray synge the
name of the Lorde, and with syn-
gynge by tymes in the moorning in

In the Sanctuarie.

2. Re. 12. c. ○ The Lorde toke awaye hys
synnes, and exalted his horne for
euer.

He gaue hym the couenaunte
of the kyngdome, and the thron
of worshyppe in Israel.

3. Re. 3. c. ○ After hym there rose vp the
wyse sonne called Salomō, and
for his sake he droue the enemies
awaye farre of.

Thys Salomō raygned wyth
peace in his tyme: (for God gaue
him

The xlviij. Chapter.

hym reſte from hys enemyes on
euery ſyde, that he myght buylde
hym an houſe, in hys name, and
prepare the Sanctuary for euer.)
lyke as he was well inſtructe in
his yowth, and fylled wyth wiſe-
dome and vnderſtandyng, as it
were wyth a water floude.

He couered & fylled the whole
lande with ſimilitudes and wiſe
prudente ſentences. Hys name
went abroad in the yles, bycauſe
of his peace he was beloued. D

All landes maruayled at hys
ſonges, prouerbes, ſimilitudes,
and at hys peace, & at the name
of the Lorde God whiche is cal-
led the God of Iſrael. ○ He ga- 3. re. 10. c.
thered golde as tynne, and had
as muche ſyluer as leade.

○ He was moued in vnoyde- 2. re. 11. a.
nate loue towarde women, and
was overcome in affection.

He

Ecclesiasticus.

He stayned his honour and
worshyp, yea his posteritie despy-
red he also, in bryngynge the
wraeth of the Lorde vpon his chyl-
dren, and sorowe after his ioye:
3. re. 12. c. o so that his kyngdome was des-
upded, and Ephraim became an
vnfaythful, and an vnconstaunt
kyngdome. o Neuerthelesse, God
2. reg. 7. c. forsoke not his mercye, neyther
was he vtterly destroyed, bicause
of his workes, that he shuld leue
hym no posteritie. As for the seed
that came vpon hym, (whiche he
loued) he brought it not vtterlye
to nought, but gaue yet a rem-
naunt vnto Iacob, and a roote
vnto Dauid out of hym.

Thus rested Salomon with
his fathers, and out of his seed
he lefte behynde hym a very foo-
lyshnesse of the people, and suche
one as had no vnderstandynge,
namely

The. xlvii. Chapter.

namelye, o Roboam whiche tur: 3. re. 12. v
ned awaye the people thoro we
his counsayl, and Jeroboam the 2. re. 21. d.
sonne of Nebat, o which caused
Israel to synne, and shewed E-
phraim the way of vngodlynes.

In comoche that thyr synnes
and misdedes had the vpperhand
so sore, that at the last they were
druen oute of the lande for the
same. Yea he soughte oute and
brought vp all wychednesse, tyll
the vengeaunce came vpon them.

The. xlviii. Chapter.

Of Elias, Ezechias, and
Elay.

Then stode vp o Elias the 3
Prophete as a fyre, and 3. re. 17. s
hys worde biente lyke a
cresset. He broughte an
hungre vpon them, and in hys
zele he made them fewe in nūbre.
(For they might not away with
the

Ecclesiasticus.

the commañdemētes of the Lorde.)

3.re. 18. c. Thowwe the worde of the
4.Re. 1. c. Lorde he shutte the heauen, o and
three tymes broughte he the fyre
downe.

Thus became Elias honour-
able in his wonderous dedes.

3.re. 17. c. Who maye make his boſt to
be lyke hym? o One that was
deade rayſed he vp from death,
and in the worde of the hygheſt
he brought hym out of the graue
agayne. He caſt downe kynges
and deſtroyed them, and the ho-
nourable from theyr ſeate.

Upon the mounte Synay he
hearde the punyſhment, and vpo
Horeb the iudgement of the ven-
geaunce. He prophced recom-
3.re. 19. c. penſynge vnto kynges, o and or-
deyned prophetes after hym.

4.Re. 2. c. o He was taken vp in the
ſorme of fyre, in a charet of ho-
ſes

The. xlviii. Chapter.

tes of the Lorde. He was ordey Luke. 1. 9
ned in the reprouynges in tyme,
to pacify the wꝛath, to turne the
hertes of the fathers vnto the
childien, and to set vp the trybes
of Iacob agayne. Blessed were
they that sawe the, and were gar
nished in loue, for we liue in life. B

o Elias was couered in the 4. re. 3. 6.
stoyne, but Heliseus was fylled and. 4.
wyth hys mouth.

Whyle he lyued he was a-
frayed of no prynce, and noman
myght ouercome hym.

There coulde no worde des-
ceyue hym, o and after his death 4. re. 12. 8
his bodye prophesied. o He dyd 4. re. 5. 6.
wonders in hys lyfe, and in deth 7. and. 8
were hys workes maruaylous.

For all thys, the people amē-
ded not, neyther departed they
from theyꝝ synnes: o tyll they
were carryed away prisoners out
of

Ecclesiasticus.

of the lande, and were scattered
abrode in all countreyes: so that
of them there remayned a verie
lytle people, and a prince vnto
the house of Dauid. Howbeit,
some of them dyd ryght, & some
heaped vp vngodlynesse.

2.pa.32.a

o Ezechias made hye cytye
stronge, conueyed water into it,
dygged thoroowe the stonke rocke
with yron, and made vp a well
by the watersyde. o In his tyme

4.re.18.c

isa.36.a

came Sennacherib vp, and sent
Rabsches, lyft vp his hande a-
gaynst Syon, despyed them wyth
great pryde. Then trembled their
hertes and handes, so that they
sorrowed lyke a woman trauay-
lyng with chylde. So they called
vpon the Lorde which is mercye-
full: and lyfte vp theyr handes be-
fore hym. Immediately the Lorde
hearde them oute of heauen, and
dely

The.xlix.Chapiter.

Delivered them by the hande of
Elay.º He smote the hooke of
the Assyrians, and his aungell de
stroyed them. For Ezechias had
done the thinge that pleased the
Lorde, and remayned stedfastly
in the waye of David his father

4.re.19

Which Elay was great and
faythfull in his visions.

4.re.20

Elay.30

viii.b

º In his tyme the Hune wete
backwarde, & he lengthened the
kyniges lyfe. with a ryght spirite
prophesied he, what shoulde come
to passe at the last: and to suche
as were sorrowfull in Syon, he
gaue consolatio: wherewith they
myght comforte them selues for
evermore. He shewed thinges that
were for to come and secret, or
ever they came to passe.

D

The.xlix.Chapiter.

**The actes of good Iosias:
The decay of Ierusalem: Of the**

II, I, p105

Ecclesiasticus.

prophetes and patriarches.

4. re. 22. 8

and 23. 2

Para.

34. 8.



He remembraunce of
Iosias is lyke as whē
the apoticary maketh
many pꛛecyous swete
smellynge thynges to-
gyther. His remembraunce shalbe
swete as honye in all mouthes, &
as the playng of musycke by the
wyne. He was appointed to turne
the people agayne, and to take
awaye all abhominacion of the
vngodlye. He directed his hert
vnto the Lorde, and in the tyme
of the vngodlye, he set vp the
worshyp of God agayne.

All kynges (except Dauid, Eze-
chias, and Iosias) committed
wyckednesse: for euen the kynges
of Iuda also forsoke the law of
God. For they gaue their houre
vnto other, their honour and
worshyppe also vnto a straunge
people

The.xlii.Chapiter.

people. o Therfoze was the electe B
cpte of the Sactuarie brent with 4.re. 25 b
fyr; and the stretes therof laye
desolate & waste, for they intrea-
ted Jeremy euill, which neuer the
lesse was a prophet ordeyned fro
his mothers wombe, o that he
myght roote oute, breake of, and
destroye: & that he myght buylde
vp and plant agayne. o Ezechiel
sawe the glozy of the Lorde in a
vision, whiche was shewed him
vpō the charet of the Cherubins

Here .i.a

Eze.i.a

For he thought vpon the ene-
myes in the rayne, to do good
vnto such as ordyed their wayes
aryght. And the bones of the
twelue prophetes flozys fro out
of their place: for they gaue com-
forte & consolation vnto Jacob,
and delyuered them faythfully.

o How shall we prayse iozoba
bell, whiche was a ryng in the

Igge. 2.b

Il.ii. ryght

Ecclesiasticus.

1. esd. 3. a tyght hande. o So was Iesus
3. esd. 5. a also the sonne of Iosedec. These
Agge .i. c men in their times buylded the
and. 2. a. house, and sette vp the Wandua
rpe of the Loyde agayne, whiche
was prepared for an everlasting
worshyppe. o And Nehemias is
2. esd. 1. a alwaye to be comended, o whiche
2. esd. 7 d set vp for vs the walles that
were broken downe, made the
portes and barres agayne, and
buylded our houses of a newe.

o But vpon earth is there no
Gene. 5. c man created lyke Enoch: for he
ec. 44. b. was taken vp from the earth.

Ihe. 12. a. o And Ioseph which was lord
Ge. 41. f of his brethren, and the vpholder
42. a. 45. of his people: His bones were
coutered and kept. Seth & Sem
were in great honour amonge

Gen. 1. d the people: and so was o Adam
aboue al the beastes whē he was
created.

¶ The. 1. Chapter.

¶

The. I. Chapter.

A commendacion of Simon
the sonne of Onias.

Symō o the son of onias
the hygh preest, whiche 2. machab
in his lyfe set vp the 3.4.
house agayne and in his
days made fast the temple.

The heyght of the temple also
was founded of him, the double
buyldynge and the hygh walles
of the temple. In his dayes the
welles of water flowed out, and
were excedynge full as the see.

He toke care for his people, and
delyuered them from destruction

He kept his cytie, and made it
stronge, that in shoulde not be be
sieged. He dwelt in honour and
wozshyppe amonge his people, &
enlarged the entraunce of the
house and the courte. He gyueth
lyght as the moynynge starre, in
the myddle of the cloude, and as

Ecclesiasticus.

the moone when it is full.

He shyneth as the Sun in the temple of God. He is as bright as the raynebowe in the faire cloudes, and shyneth as the flowers and roses in the spring of the yere, and the lylles by the ryuers of water: Lyke as the braunches vpon the mounte Libanus in the time of Summer. As fire and incense that is kyndled: lyke an whole ornamēt of pure golde, set with al maner of precious stones: and as an olyue tree that is frutefull: and as a Cipresse tree whiche groweth vpon hygh.

26 When he put on the garment of honour and was clothed with all beauty: when he went to the holy alter to garnyssh the couertynge of the Sanctuary, when he toke the porcions out of the treasures hāde, he him self stode by the hart

The. i. Chapter.

harth of the alter, and his bres
thren rounde about in ordie: as
the bzaunches of the Cedre tree
vpon the mount Abybanus, so
stode they round about him. And
as the bzaunches of the oliue tree,
so stode all the sonnes of Aaron
in their glozie. And that he might
sufficiētly perfourme his seruice
vpon the alter, and garnishe the
offringe of the byghest. God, he
stretched out his hande and toke
of the dynkooffringe and poured
in of the wyne: so he poured vpo
the botome of the alter a good
smell vnto the byghest prince.

Then beganne the sonnes of
Aaron to synge, and to blowe
with trompettes, and to make a
great noyse, for a remembraunce
and prayse vnto the Lorde.

Then were the people afrayed
and fell downe to the earth vpon
their

Ecclesiasticens.

In their faces, to worſhyp the Lorde
their God, and to gyue thanks
to almyghty God. They ſange
goodly alſo with their voyces,
ſo that there was a pleaſaunt
noyſe in the great houſe of the
Lorde. And the people in their
prayer beſought the Lorde the
hygheſt that he wolde be merciful
tvl the honour of the Lord were
perſourmed. Thus ended they
their miniſtracion and ſeruiſe.
Then went he downe, and ſtretch-
ed out his handes ouer the
whole multitude of the people of
Iſrael, & they ſhulde giue prayſe
and thanks out of their lippes
vnto the Lorde and to reioyce in
his name. He beganne yet ones
alſo to praye, that he myght one-
ly ſhewe the thākelgiuyng before
the hygheſt, namely thus: O gyue
prayſe and thanks (ye all) vnto
the

The.ii. Chapter.

the Lorde our God, whiche hath
euer done noble and great thinges:
whiche hath increased oure
dayes from our mothers wombe
and dealt with vs accordynge to
his mercye: that he will gyue vs
the ioyfulnesse of herte, and peace
for oure times in Israel. Whiche
faythfully kepeth his mercye for
vs euermore, and alway delys
uereth vs in due season. There
be two maner of people that I
abhoire fro my herte :as for the
thyde whom I hate, it is no peo
ple: They th at lyt vpon the mo
taine of Samaria, the Philistines
and the fooly the people that
dwell in Sichimis.

I Iesus the sonne of Syrach
Eleazarus of Ierusalem, haue
marked vp these informacions &
documētes of wysedome and vn
derstandynge in this boke, & pou
red

Ecclesiasticus.

red out the wysedome of my herte

Blessed is he that exercyseth
him selfe therein: and who so ta
keth suche to hert, shalbe wyse.
Yf he do these thinges, he shalbe
stronge in al: for the lyght of th
Lorde leadeth him.

The. li. Chapter. **A** prayer
of Iesus the sonne of Syrach.

Wyshedome calleth the igno
raunte vnto her.

I Thanke the Lorde kynge, &
praise the, o God my sauiour
I wyll yelde prayse vnto thy
name: for thou arte my defender
and helper, & hast preserued my
bodpe from destruction, from the
lipps that are occupied with lies
Thou hast ben my helper, frō
such as stode vp agaynst me, and
hast deliuered me after the multi
tude of thy mercye, and for thy
holy names sake. Thou hast de
liuered

The. li. Chapster.

lyuered me from the roarynge of
them, that prepared them selues
to deuoure me, out of the handes
of suche as sought after my life:
from the multitude of them th at
troubled me, and wente aboute
to set fyre vpon me on euey syde
so that I am not bzēt in the myd
dest of the fyre: From the depe of
hell, from an vncleane tonge, frō
an vnryghteous tōge. My soule
shal prayse the Lorde vnto death
for my lyfe drew nye vnto hell.

They cōpassed me rounde a-
boute on euey syde, & ther was
no man to helpe me. I loked a-
boute me, yf there were any man
that wolde succoure me: but ther
was none Then thought I vpo
thy mercy, O Lorde & vpon thy
actes, that thou hast done euer of
olde: namely, that thou delyuerest
suche as put their truste in the, &
spyddest

Ecclesiasticus.

ypdest them out of the handes of
the Hephthē. Thas lyfte I by my
prayer frō the earth, and prayed
foꝝ delyueraunce from death. I
called vpon the Lorde my father
that he wolde not leaue me wy-
thout helpe, i the daye of my trou-
ble, and in the tyme of the proude
I praysted thy name cōtinually,
yeldynge honoure and thankes
vnto it : and so my prayer was
herde. Thou sauedest me frō de-
struction and delyuered me from
the vnrpyghteous time. Therfore
wyl I acknowledge and prayse
the, and magnifie the name of
the Lorde. When I was yet but
younge, oꝝ euer I wente astraye.
I desyred wysedome opely in my
prayer. I came therfore befoꝝe the
temple & sought her vnto the last.
Then sheweth she vnto me, as
a grape that is soone rype. My
herte

The.ii. Chapter.

herte reioyced in her, the wēt my
foote the ryghtway yea from my
youth vp sought I after her: I
bowed downe myne eare & recea-
ued her. I founde me muche wylse
dome, and prospered greatly in
her. Therfore wyll I ascribe the
gloire vnto him, that gyueth me
wylsdō: for I am aduysed to do
therafter. I wil be gelous to
cleue vnto the thige that is good
so shall I not be cōfounded. My
soule hath wrestled with her, and
I haue ben diligent to be occu-
pyed in her. I lyfted vp myne hā
des on hygh, then was my soule
lyghtened thow wylsdōm that
I knowleged my foolyshnes.
I ordred my soule after her, the &
I were one herte from the begyn-
nyng, & I fōūde her in clennesse.
And therfore shall I not be for-
saken. My herte longed after her
and

Ecclesiasticus.

and I gat a good treasure.
Therfore her the Lorde hathe gy
uen me a newe tong, where with
I wyll prayse him. Come vnto
me ye vblearned, and dwel in the
house of wysedome: wythdrowe
not youre selues from her, but
talke, & comune of these thynges
for your soules are very thyrstye

eca. 1v. a. I opened my moth, and spake:
Come & bye wysedome wyth-
out money, bowe downe your
necke vnder her yocke, and your
soule shall receaue wysedome.

eccli. 5. c She is hard at hande, and is
content to be founde. Beholde
with your eyes o howe that I
haue had but lytle labour, and
yet haue founde much rest.

Receave wysedome, and ye
shall haue plenteousnes of siluer
and golde in possession.

Let your mynde reioyce in his
mercy

The. li. Chapter.

mercy, and be not ashamed of his
prayer. worke his worke by
tymes and he shall geue
you youre rewarde
in due tyme.

C The ende of Ecclesiasticus,
otherwyle called Iesus
the sonne of
Syrac.

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